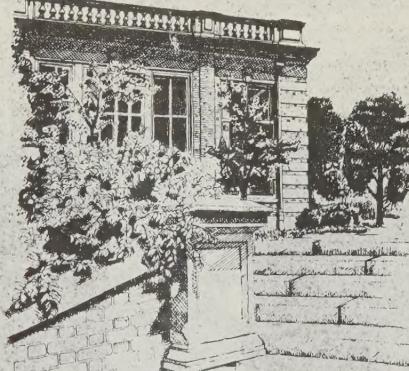


The
Pictorial Life
of Christ

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The
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Edit. A. Noyer, Paris

Sc. D. Mastroianni

Seeing the multitudes, he went up into a mountain . . . and he opened his mouth, and taught them

Matthew V: 1, 2

The Pictorial Life of Christ

With 80 full page Reproductions
from Plastic Models
by D. Mastroianni

Text by Ira Seymour Dodd



New York
Dodd, Mead and Company
1913

D 63

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26829

PREFACE

THE ARTIST AND HIS WORK

MASTROIANNI, the Tissot of sculpture, has achieved with his thumb and tool what the painter accomplished with brush and colors. Tissot sought the odd corners and spaces of Palestine for designs, poses and vocations, which he reproduced in his New Testament paintings. Doré, like Tissot, gave his art largely to the portrayal of the Christ Life, massing the great scenes relating to the Nazarene upon his imposing canvases. Biblical subjects have been chosen since the earliest epochs by the painters of all schools. Sculptors have been inspired by the Birth, the Boyhood, the Ministry, the Sacrifice of Jesus, by His miracles and parables. But Domenico Mastroianni is the first one in the history of religious art to execute a work in sculpture which relates the passage of events from Bethlehem to Golgotha.

His modelled tableaux have a distinction and reality not comparable to the detached groups and isolated figures which have stood for the ideals of others of his craft. His actors speak and move against a background tooled by

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the hand of an architect and scene painter, as well as a sculptor. Each incident has its setting of wall or mountain, street or landscape. His works have qualities of tone, atmosphere and action characteristic of both painting and sculpture. The figures, being in the round, and having perspective values impossible to obtain upon a flat surface, have sculpturesque vigor, and they have also the embellishments of the painter's *mise en scène*—streets of the East, templed porticos, misty chambers, courts overhung by homely windows, the lanes and wide fields of the Holy Land.

The postures of Mastroianni's characters are of Nazareth and Jerusalem; their hands, that beseech or assail, have the thin darkness of the Orient; their features are those of persons who pressed through arch and alleyway during Christ's time, and who still throng the same streets—entities impelled by curiosity, avarice, pity, brutality or indifference. And in their midst passes that figure of enduring dignity, the Man of Sorrows.

The Christ of this artist has force, tolerance and repose; He stoops to the frail and raises the penitent, but in the presence of seekers of truth, of traitors and persecutors, He has virility of purpose and fortitude.

The artist was a carpenter's son. Like the boy Jesus, he knew the rude shop, the fragrance of fresh-cut wood,

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the threnody of saw and swift-passing plane. He knew days of scant fare and thinning garments, and of poverty threatening in the shadows; but the wing of ambition had touched him, and hope was his compensation.

The cabinet-maker's shop, and the house where his children were born, was under the eaves of the château which for centuries has raised its haughty head above the terraced village of Arpino. There his tools were plied in the making of furniture for the hilltop community in the province of Cicero, not a dozen miles from Rome.

A few straggling chromos and illustrated books bounded Domenico's acquaintance with the expressed forms of art, but he found in these a delight foreign to those of his own years. His sense of portraiture and design was unusual, as testified by the furtive pencillings discovered by his father on discarded pieces of wood—a smiling mouth, a well-turned arch, the gesture of a hand.

Occasionally a neighbor went to Rome and told, on returning, of paintings seen, and figures in marble and bronze, and edifices of massive beauty. At last, when the carpenter's boy was little more than twelve years old, he determined to verify for himself these halting descriptions. Gathering what he possessed into a scarlet bundle, he turned from the low door of his father's house to follow the road to Rome.

THE PICTORIAL LIFE OF CHRIST

Hot sun and increasing hunger availed nothing to destroy his zeal: Rome was ahead. Each hill mounted brought him nearer to the summit of his goal. One can see him at noon eating his bread and olives beneath a pepper-tree, and fingering his belongings—the clothing his mother had washed in the gray-green brook while the tears fell, a soiled print, and, still more precious, a few artistic keepsakes. When he had retied the parcel he lingered to look through the tube of his hand at the olive grove on the opposite slope, and at the ass picking its cautious way down the path, with a peasant girl at his side. With an artist's eye, he noted the contrast made by her yellow blouse against stunted dark trees and the blue sky.

He was to remember this Italian noon of leisure and dreams for many years to come, for on the morrow realities crowded hard upon fancy and desire.

A house decorator engaged the boy from Arpino for a pittance a day. It became his privilege to handle the colors, to fetch the long brushes and to steady the ladders, while his patron traced scrolls and cherubs, and “drew in” faint designs which later became swirls of gold and rosy festoons.

Sometimes Domenico copied the designs in pencil, and at night, when he could afford a candle, he invented pat-

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terns and made timid sketches. Barely in his teens, he was finally set at house decorating in earnest.

The arts of Rome absorbed his holidays. Gradually he learned to know as his own each picture and piece of statuary. His perceptions quickened. In every masterpiece he sought a lesson, and in this way he received his first instruction.

He found inspiration, also, in the Roman girl he was learning to love. Her laughing face was often his model.

The day of panoramas was at its high noon. A successful manager had an ambition to install at London a panorama of the Bible. To Mastroianni, then sixteen years old, came the opportunity to accompany him. After three months in England the youthful painter went with his employer to Vienna, to leave him later because of the paltriness of his wage.

In Berlin he began his career anew, literally, for in Berlin he modelled his first bit of wax. Half-fed, and with no work, he found in a brother Italian the guide to his true *métier*. He saw his fellow-countryman making innocuous statuettes. Curiously he picked up the green wax, and molded it as he talked. Unthinking, he continued to work, with the Italian boy for model. Hesitating at his presumption, he held up the miniature bust. The veritable likeness was there. It was thus that the decorator

THE PICTORIAL LIFE OF CHRIST

and panorama painter became a sculptor. From that hour he painted for recreation only; sculpture earned his bread. He paid for a bed or a meal with a modelled portrait, and the meals and the bed improved as his fingers grew more deft and he learned how to handle the simple tools of his new trade.

As partners, he and his sculptor companion set out for Buda-Pesth, walking most of the way, and arriving with a few crowns between them. In the Hungarian capital they established a studio. The broad heaven was their skylight, the arch of the Margareta Bridge provided shelter and shadow. The gray river bank was at once their floor and their source of clay supply. Their couch was a bench in the emigrant waiting-room at the railway station. This, and the open-air *atelier*, was their home.

Mastroianni, now the superior of his friend in workmanship, used to sit under the bridge, fashioning fantasies from the fluvial clay, and these the other youth vended from a basket overhead. And no one in the throng guessed that the dark-eyed artist was there under the bridge span, his fingers soiled with the dripping clay, his body racked for want of a proper bed, but his brain afire with ideals for the future.

In anticipation of the Buda-Pesth Exposition, which took place some weeks after their arrival, the two artists

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had saved enough florins to hire a small stall within the grounds. There young Domenico made portraits of the cosmopolites who came to the Fair. Soon crowns were where centissimi had been, and back to the carpenter shop on the hill and to the Roman sweetheart went messages singing a new note. From now on there were no more days under the bridge, and no more nights amid emigrant bundles.

Arrived at the age of military service, he joined a regiment at Rome. When his officers discovered his facility in catching a likeness, they plied him with commissions, until he became known as the regimental portraitist, and was relieved from many of the customary duties.

At twenty-one he put off his uniform and rented a shop corner in Rome, where, by degrees, he won patronage. Later, in Paris, he secured still another clientele, his sitters often bearing great names.

At this period in his career, when his destiny seemed to be that of a modeller of portraits, he began to make groups with backgrounds and accessories. They had the form of sculpture, the effect of painting, the substance of architecture. Only a man so variously gifted could have executed such *maquettes* as these. But the scenes were too intricate to be easily cast, and when they were completed he was perplexed as to their disposition.

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He experimented with photography, lighting the wax models to simulate the shining of the sun on water or through a gateway, or the darkening of clouds in a dull sky. The results were so encouraging that the maestro perceived his future course. With the implements of carpenter and sculptor he modelled studies which drew instant attention when photographed and exposed.

Child of Italy, and by nature spiritually minded, Mastroianni resolved to apply this medium of expression to the creation of a work which should relate the tale of the Christ in a new manner. He gave himself to the study of its salient incidents, he searched for details to heighten the value of his tableaux, and acquainted himself with the people of Palestine.

It was at this time that an Italian engineer paused on his way from Milan to London, in pursuit of his own calling, to visit the Paris studio of the compatriot whose work he had seen, and greatly admired. He had skill as a photographer, and, finding that he could utilize it to complement Mastroianni's art, he forsook his own vocation and threw in his lot with him. The two, who quickly became friends, developed and completed the life of Christ.

The girl whom Domenico, the youth, knew at Rome, is now his wife. Each summer she travels to Italy with her husband and two sons, to stay at the Castel del Arpino—

PREFACE

the same castle whose treasures the boy once envied, and which is now his own possession. There he joins the mother and sisters, who have exchanged the cottage of the cabinet-maker for the château above it.

Mastroianni is not yet forty, but his tool is so sure, the first stroke so invariably the true one, that he has accomplished in a few years the labor of another's lifetime. Not only has he gained an individual renown for his *maquettes*, or models in miniature, but he is often represented at the important exhibitions of his own country and of France.

He works always with a human touch which seals his genius. Observation has been his only tutor, mankind his model.

He is the author of much that is exceptional, but the sculptured story of Christ will remain the glory of his career.

RUTH KEDZIE WOOD.

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The
Pictorial Life of Christ

THE ANNUNCIATION OF JOHN THE BAPTIST

IN the Temple at Jerusalem, in the gray dawn, the priests were preparing for the morning sacrifice. A fitful flame was glowing upon the great Altar which stood in the highest court, in front of the sanctuary. One of the priests stirred it into fresh life: and then, as the light began to redden the eastern hills beyond Jordan, a group of them gathered before the Holy Place to choose by lot which of their number should enter and offer the incense which symbolized the ascending prayers of Israel. At this period—a few years before the beginning of the Christian Era—the priests were numerous. They were divided into “courses,” each one of which served in turn in the Temple. On this day “the course of Abia” was on duty.

Now the offering of the incense was a high privilege which no priest could enjoy more than once in his lifetime. In the group gathered for the casting of lots was a venerable man who had served many times at the morning

THE PICTORIAL LIFE OF CHRIST

sacrifice, yet had never been chosen for the incensing. On this morning the lot fell to him. His name was Zacharias, and his home, when not on duty, was in a small town in the hill country of Judea, where he dwelt with his wife Elizabeth. They were both of them righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. Yet one of the greatest sorrows which could afflict Israelites was theirs. They were childless; moreover, they were both well stricken in years. And now, in Jerusalem the sun had risen. Zacharias, honored after all these years, enters into the Holy Place with a glad and thankful heart while the multitude of people gathered for the morning sacrifice stand without, praying.

But as the shadows of the sanctuary close upon him he sees, standing beside the Altar of Incense, an angel of the Lord. Zacharias was troubled, and fear fell upon him. But the angel said, "Fear not, Zacharias: for thy prayer is heard, and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John, and thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord . . . And he shall go before Him in the spirit and power of Elijah to turn the hearts of the fathers unto the children and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."

JOHN THE BAPTIST

Zacharias was amazed; he asked for a sign; he said that he and his wife were too old for such a blessing.

The angel, answering, said: "I am Gabriel. I am sent to tell you these glad tidings. You ask a sign. Here is the sign. You shall be dumb and not able to speak until these things are performed, because you doubt my word."

The people wondered that Zacharias tarried so long in the Holy Place.

When at last he came out he was dumb.

THE ANNUNCIATION OF JESUS

SI X months after this event the Angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

The Angel came to her and said: "Hail, thou highly favored; the Lord is with thee; blessed art thou among women!"

Mary was troubled, and wondered what manner of salutation this should be. And the Angel said unto her, "Fear not, Mary, for thou hast found favor with God, and behold thou shalt conceive and bring forth a son, and shall call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David. And He shall reign over the house of Jacob forever; and of His Kingdom there shall be no end."

When Mary asked how this could be possible, the Angel told her, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

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He also told her about her cousin Elizabeth, who had conceived a child in her old age, and declared that "with God, nothing is impossible."

The character of Mary begins to show itself in her reception of this wonderful message. There is the strength of a noble faith in her answer: "Behold the handmaid of the Lord; be it unto me according to thy word."

It was natural that these two women, not only relatives, but each of them so singularly favored, should wish to see each other; but for Mary it was a necessity that she should have some one to confide in—some one who could understand. And therefore she arose with haste and went into the hill country of Judea, to the house of Elizabeth. There they greeted each other. Elizabeth blessed Mary. With perhaps a hint at the lack of faith of Zacharias, her husband, she said to Mary, "Blessed is she that believed; for there shall be a performance of those things which were told her from the Lord."

And Mary, her soul lifted up in a holy exaltation, responded in that noble hymn which the early Christians called "*The Magnificat*."

The months pass by; the word of the Lord to Zacharias is fulfilled: a son is born to him.

When the babe is eight days old, friends and relatives gather for the ceremony of the circumcision. They were



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And the angel came unto her, and said, . . . Blessed art thou among women

Luke I: 28



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And Mary said, My soul doth magnify the Lord

Luke 1: 46

THE ANNUNCIATION OF JESUS

about to call the child Zacharias, after the name of his father; but his mother said, "Not so; he shall be called John." They objected. "There is none of thy kindred that is called by this name." And they made signs to his father how he would have him called. He asked for a writing-tablet, and wrote thereon, "His name is John." And then his dumbness passed away, his tongue was loosed, and he spoke and praised God. Like that of Mary, his rapture was expressed in a hymn. Both of these hymns of thanksgiving are in the sacred narrative in the Gospels.

THE NATIVITY

AFTER the birth of John a decree went forth from Cæsar Augustus, the Roman Emperor, that all the world—that is, the whole Roman Empire—should be enrolled for the purpose of taxation. St. Luke says, this enrollment was first made when Cyrenius was governor of Syria; which is interpreted to mean that it was fully carried into effect when Cyrenius was governor. But King Herod, who was tributary to the Roman Emperor, began the work, not in the Roman but in the Hebrew way. Each head of a family had to repair to his own city, his ancestral home, and be registered there with his clan.

Now, Bethlehem was the place to which all Old Testament prophecy and all Jewish tradition pointed as the birthplace of the expected Messiah, the Christ. But the train of circumstances which led Joseph and Mary to Bethlehem is most singular. A decree of a Roman Emperor, a hated, heathen oppressor: this decree carried into effect by Herod, a king who was regarded by the Jews as a usurper; a king justly hated for his wickedness, while he was feared because of his power; and yet, this decree

THE PICTORIAL LIFE OF CHRIST

was executed in such a truly Hebrew fashion that the descent of Joseph, and doubtless of Mary, also, from royal David, was recognized and emphasized. It was not, indeed, necessary that Mary should go to Bethlehem. Neither Roman nor Jewish law required her presence; but Joseph was too true a man to leave her alone at Nazareth as her time of trial drew near. There are indications in the after course of the narrative, that perhaps they meant to take this opportunity to break up their home at Nazareth and settle in Bethlehem.

If we think of the unborn Jesus as the Christ from heaven, we may wonder at the lowliness and bare simplicity of His progress toward His birthplace. And yet it was all most fitting. The Christ and His mother were above the need of earthly pomp. And Dr. Edersheim remarks that “only in the East would the most absolute simplicity be possible, and yet neither it, nor the poverty from which it sprang, necessarily implied the slightest taint of social inferiority.” Travelling as they did, the journey was long—not less than three or four days, probably more—and at the winter season it was trying. The sense of relief with which one comes to the end of a journey must have been deeply felt by Joseph and Mary when they reached the rich fields that surround the ancient “House of Bread.”

Bethlehem stands on twin heights, 2,074 feet above

THE NATIVITY

sea-level, with a fine view of the hilly wilderness of Judea. It was then, as it is now, a quiet but pleasant little town, and Joseph and Mary could scarce have approached it without recalling memories of its past: of Ruth and Boaz, and, above all, of David. But for them the most pressing thought was that of shelter. The enrollment had brought an unusual concourse of people to Bethlehem. Every house was full; the khan was crowded. "There was no room for them in the inn." They were compelled to take refuge in "a stable."

The traditional site of the birthplace is a cave or grotto, over which a large church now stands. There are many dwellings hewn out of the soft rock of the hillsides of Palestine. But whether a cave or not, the place where Mary found shelter was doubtless one of those peasant homes where the cattle dwell with the farmer and his family; and the mangers in such houses—boxes made of small stones and mortar—when cleaned out and white-washed, are so fresh and sweet that they may be used as the cradle of childhood.

In such a place Jesus the Son of God, the Christ, the King, was born; and in such a manger the Saviour of the world was laid.

Let us beware lest we allow pity for His low estate to shade into patronizing sentimentality. The Son of God,

THE PICTORIAL LIFE OF CHRIST

who is also the Son of Man, and the child of Mary, comes by the manner of His birth into the very heart of simple, essential humanity. The very humility of His birth marks His greatness. He who was the King of all the earth, and who could have been born in a palace, chose to be born in a lowly manger.

But now, out from the holy shadows of His birthplace, let us pass into the starlit night. In the fields there are shepherds watching their flocks by night. To them the first announcement of the Advent of the Messiah is given. Lo, the Angel of the Lord came upon them and the glory of the Lord shone round about them; and they were sore afraid. And the Angel said unto them, “Fear not: for behold I bring you glad tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes and lying in a manger.”

And suddenly there was with the Angel a multitude of the heavenly host, praising God, and saying,

“Glory to God in the highest
And upon Earth peace—
Good-will toward men.”

Then the splendor of the heavenly vision fades. The shepherds are left alone under the cold stars. But their



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And laid him in a manger; because there was no room for them in the inn

Luke II: 7



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For we have seen his star in the East, and are come to worship him

Matthew II: 2

THE NATIVITY

hearts are full. They say to one another, “Let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known to us.”

They came with haste; they found Mary and Joseph and the babe lying in the manger.

And when they had seen it they made known abroad the saying which was told them concerning this child. They made it known to all around—in the stable, in the field, perhaps also in the Temple, when they brought the chosen of their flocks there for sacrifice. It may be that thus the hearts of Simeon and Anna and others who looked for salvation were prepared. But the great world—the world of Herod and his court, and of the High Priests and their satellites, the world of politics and religion and fashion—went its way oblivious of the fact that the greatest event in human history had taken place.

Like every male child of Jewish parentage, on the eighth day from His birth the child of Mary was circumcised, and His name was called Jesus. Then, after the appointed forty days, they brought Him to Jerusalem, to the Temple, to offer the sacrifice according to the law. Now, for the first time, the actual poverty of Joseph and Mary appears. The stable at Bethlehem only proves the overcrowded condition of the little city. Even well-to-do people might have been compelled to put up with such

THE PICTORIAL LIFE OF CHRIST

poor accommodation. But the law required a lamb for the sacrifice of purification, and if the offerer was too poor to bring a lamb, then a pair of turtle-doves or two young pigeons might be offered. Mary brought the turtle-doves.

And there was a man in Jerusalem whose name was Simeon, a just and devout man, and the Holy Ghost was upon him. And it was revealed to him that he should not see death until he had seen the Lord's Christ. He came by the spirit into the Temple: and when the parents brought in the child Jesus to do for Him after the custom of the law, then he took Him up in his arms and blessed God and said—

“Lord, now lettest Thou Thy servant depart in peace.
For mine eyes have seen Thy salvation which Thou hast prepared before
the face of all people.
A light to lighten the Gentiles
And the glory of Thy people Israel.”

And Simeon blessed them, and said unto Mary His mother:

“Behold this child is sent for the fall and rising again of many in Israel: and for a sign that shall be spoken against. (Yea, a sword shall pierce through thine own soul also) that the thoughts of many hearts may be revealed.”

Anna the prophetess, an aged woman who dwelt night and day in prayer in the Temple, came in at the same

THE NATIVITY

instant, and gave thanks unto the Lord, and spoke of Him to all who looked for redemption in Israel.

The holy and humble of heart know their King, but still the world goes its way unconscious of His presence.

THE ADORATION OF THE MAGI

IT must have been shortly after the presentation in the Temple that the Wise Men from the East came to Jerusalem, saying: “Where is He that is born King of the Jews? For we have seen His star in the East, and have come to worship Him.”

Who were the Wise Men? They came from the East, perhaps from Chaldea. It may be that they belonged to the order of the Magi, of which Daniel was in his day a member; it may be that by him, in the archives of the order, the prophecies of Messiah had been preserved. The Wise Men, if Magi, were astrologers, and they were not Jews, but Gentiles—representatives of the world at large, the world of which Christ is King. From olden times, through long generations, they had kept watch for the star and the fulfilment of the ancient Messianic prophecy. Now their vigil had been rewarded.

They came, not in concealment, nor in humility, but being of kingly race and noble birth, they came like kings who can demand an answer from a king. They came to Jerusalem, the Capitol of Herod, the most jealous and

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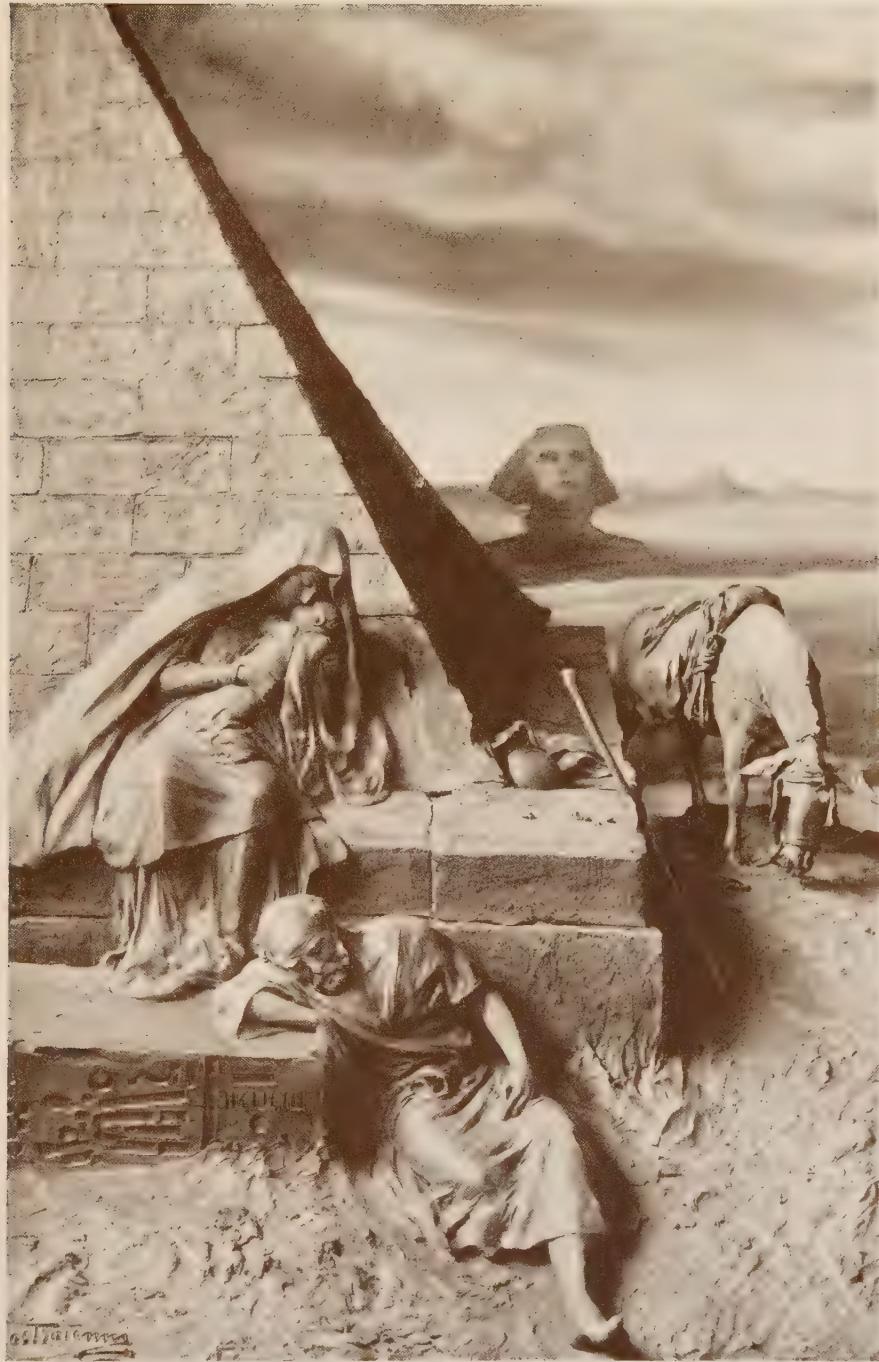
suspicious of monarchs, and before his very face they demanded—

“Where is He that is born King of the Jews?”

The fact that Herod did not molest them is sufficient evidence that they were persons of high importance.

But he was troubled, and all Jerusalem with him. The great world begins to waken. The Event of the ages begins to smite the souls of kings and priests. Herod calls the chief priests and learned scribes together and demands, Where should Christ be born? But one answer was possible. In Bethlehem of Judea; for thus it is written by the prophet Micah, “Thou Bethlehem in the land of Juda art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel.”

Now, Herod calls the Wise Men to a private audience. He questions them about the star. With that hypocrisy in which he was past master, he bids them “Go search diligently for the young child; and when ye have found Him, bring me word again that I may come and worship Him also.” Doubtless it was night when the Wise Men departed from the presence of Herod. And lo, the star appears, and it stands over Bethlehem, only six miles away—over the place where the young child was. When they saw the star they rejoiced with exceeding great joy.



Edu. A. Noyer, Paris

Sc. D. Mastrianni

He took the young child and his mother by night, and departed into Egypt

Matthew II: 14



Edit. A. Noyer, Paris

Sc. D. Mastroianni

And he rose, and took the young child and his mother, and came into the land
of Israel

Matthew II: 21

THE ADORATION OF THE MAGI

And when they were come into the house—probably the same poor house where Jesus had been born—they saw the young child and Mary His mother; and they fell down and worshipped Him; and when they had opened their treasures, after the manner of the East they presented Him with gifts, the gifts of kings to the King of Kings; the gifts of Wise Men of the East, full of symbolism. God for His royalty, the bitter myrrh for His suffering humanity, and frankincense for His Divinity.

“And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold the Angel of the Lord appeareth to Joseph in a dream, saying: ‘Arise, take the young child and His mother and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy Him.’” Then he arose and took the young child and His mother by night and departed into Egypt, and was there until the death of Herod.

The journey was not excessively long. Bethlehem was in southern Judea, which bordered on Egypt; and in Egypt there were many Jews, so that there the Holy Family was not among utter strangers.

The story of the Slaughter of the Innocents is one of the most tragic in the New Testament; but it is in full

THE PICTORIAL LIFE OF CHRIST

keeping with the character of Herod. His atrocities were so many and so cruel, the state of the country was so disturbed, that the killing of a few children in Bethlehem might easily have escaped notice. It is possible that the children of two years old and under in Bethlehem were not the only victims of the tyrant's jealous rage. There was, at this same period, a sedition in Jerusalem, which may have been incited by the report of the Magi, and forty men who had been engaged in it were burnt to death by Herod's command. The close of the period of the infancy of Jesus was marked by sorrows which were a presage of those which awaited Him in coming days.



Edit. A. Noyer, Paris

Se. D. Mastroianni

And Jesus increased in wisdom and stature, and in favor with God and man

Luke II: 52



Edit. A. Noyer, Paris

Sc. D. Mastroianni

They found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions

Luke II: 46

THE CHILDHOOD AND YOUTH OF JESUS OF NAZARETH

ON the death of Herod, Joseph, with Mary and Jesus, returned, not to Bethlehem, but to his old home in Nazareth. While Archelaus, the son of Herod, reigned, Bethlehem was too near Jerusalem to be safe. To Nazareth, then, they went, and to the round of daily work.

We are told that "the child grew and waxed strong in spirit filled with wisdom, and the grace of God was with Him." Doubtless He went to the synagogue school with the other children; but largely His education was received from Joseph and His mother. She taught Him the Old Testament stories and the Psalms and prophecies, with which in after years we find Him so familiar.

When He was twelve years old, Jesus reached the age at which a Jewish boy became "A Son of the Law," and was entitled to take part in the national feasts.

It was then natural that when His parents went up to the Feast of the Passover Jesus should go with them. There was no longer any danger to be feared from the Herods. Archelaus, after a weak and wicked rule, had been banished; all semblance of Jewish independence was

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lost; a Roman Procurator, living at Cæsarea, ruled the land. The journey, both going and returning, was made in the company of a caravan of friends and neighbors, all pilgrims to the feast. Now for the first time the youthful Jesus saw Jerusalem, the Holy City, and the great Temple, His Father's House. What happened there is best told in the words of St. Luke's Gospel:

“And when they had fulfilled the days, as they returned the child Jesus tarried behind in Jerusalem; and Joseph and His mother knew not of it.

“But they, supposing Him to have been in the company, went a day’s journey; and they sought Him among their kinsfolk and acquaintances. And when they found Him not they turned back again to Jerusalem, seeking Him. And it came to pass that after three days (three days from the time when they first missed Him) they found Him in the Temple, sitting in the midst of the teachers, both hearing them and asking them questions. And all that heard Him were astonished at His understanding and His answers. And when they saw Him they were amazed, and His mother said unto Him, ‘Son, why hast Thou thus dealt with us? Behold Thy father and I have sought Thee sorrowing.’ And He said unto them, ‘How is it that ye sought Me? Wist ye not that I must be about My Father’s business?’ And they understood not the saying which He spake unto them.”

JESUS OF NAZARETH

The narrative suggests several things. The picture of the pilgrimage which it presents is that of a happy, social family company, in which, as would be natural, the boys and girls flock by themselves. But there is a deeper suggestion in that word of Jesus about His Father's house. Did Mary tell her Son now, for the first time, during the holy moments of the Passover, who His Father really was? It would almost seem that she must have done so, and the knowledge of it so filled His soul that He became unmindful that His company was departing; unmindful of everything but the sacredness of His Father's House.

"And He went down with them and came to Nazareth and was subject unto them; but His mother kept all these sayings in her heart. And Jesus increased in wisdom and stature and in favor with God and man."

The story of the visit to Jerusalem is the sole record of the life of Jesus from the time when He was perhaps six or seven years old until He was thirty. And since His public ministry covered a period of, at most, only three years, this is the only record of by far the longest part of His life. It was the time of preparation, and it was passed in obscurity, its events are hidden from our eyes; but we can picture certain features of the Nazareth life. Joseph fades from sight. Tradition is doubtless correct when it says that he died not long after the visit to Jerusa-

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lem. In the natural course of things, Jesus would succeed to Joseph's trade of a carpenter, and the support of His mother would become His duty. In after years the Nazarenes knew Him as the carpenter's son, and St. Mark tells us that they called Him "the carpenter."

This means much. It means that Our Saviour was no religious recluse, but that He bore the yoke in His youth, and early took His place among His fellow-men as a toiler for daily bread by hard work with His hands. As He increased in stature He increased in favor, not only with God but with man. The story of the pilgrimage to Jerusalem suggests that He had been accustomed to mingle freely with the children of His neighborhood circle. We can picture Him as a thoughtful and serious child, with a strange wisdom far beyond His years, yet healthy and happy; and when He grew up, a strong, well-favored youth, gracious and good to look upon, and one whom people liked to be with and to listen to His speech. He who never in His life slighted any work given Him to do, was, we may be sure, a good carpenter, and the ploughs and ox yokes that came from His shop were doubtless in request.

It is scarcely appropriate to call Jesus of Nazareth "A simple Galilean peasant." The Galileans were not a simple folk. Their country was the richest part of Palestine, and most open to and influenced by the life of the



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And he went down with them, and came to Nazareth, and was subject unto
them

Luke II: 51



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Wist ye not that I must be about my Father's business

Luke II: 49

JESUS OF NAZARETH

great Gentile world, and the people of Galilee were more active, enterprising and restless than any other Jews. Moreover, Nazareth, though not a large town, was by no means an isolated rural village. It had a population of about 3,000; an important trade route passed through it; the busy outside world—the world of Roman legions and officials, of merchants and tourists—passed through Nazareth, even if little of such life remained settled in the town. Much of the knowledge of the world and its ways, so evident in His teaching, Jesus learned in Nazareth.

But the scene in the Temple, when He said, “Know ye not that I must be about My Father’s business?” and also hints that come through His later history, suggest another side to the early life of Jesus. He thought much and deeply; He studied intently. Familiarity not only with Holy Scripture, but with Jewish law, so evident in His teaching, was gained as men must gain all knowledge, by study and effort. We may be sure that He prayed constantly. His intimate communion with the Father, which we see in His later life, surely began before He entered on His work. He had His frequent and lonely vigils. How much of His coming mission to Israel and the world was revealed to Him, or how early any of it was impressed upon Him, we know not. What we do know is that when the time for His active mission was ripe He was fully prepared.

THE PICTORIAL LIFE OF CHRIST

Those years in Nazareth must have been a long trial of the faith and patience of the Son of Man. His house and His manner of living were of the simplest. But the poor cottage held a rich treasure: it was the home of Mary. We must never forget that Jesus was Mary's Son; that His marvellous human nature was derived from her, and His character formed—so far as that was possible—by the teaching and influence of His mother.

Only from scattered hints in the Gospels—though they are illuminating hints—can we form an idea of the character of Mary. She was a woman of few words, but of deep thoughtfulness. “Mary kept all these things and pondered them in her heart.” More than once this is said of her. The noble faith and courage with which she received the Annunciation of the Angel has something queenly in it. And her song of thanksgiving shows that she was surely a maiden of a lofty and royal spirit. She, as well as Joseph, was of the house and lineage of David, and the consciousness of her high degree shows through all the incidents of her earthly poverty. But it is enough that she was the Mother of Jesus, and His human characteristics reflect themselves backward into what must have been the character of Mary. In such a home, with such a mother, in the midst of the life of Nazareth, Jesus grew toward His mighty mission, until He was about thirty years old.

THE BAPTISM OF JESUS

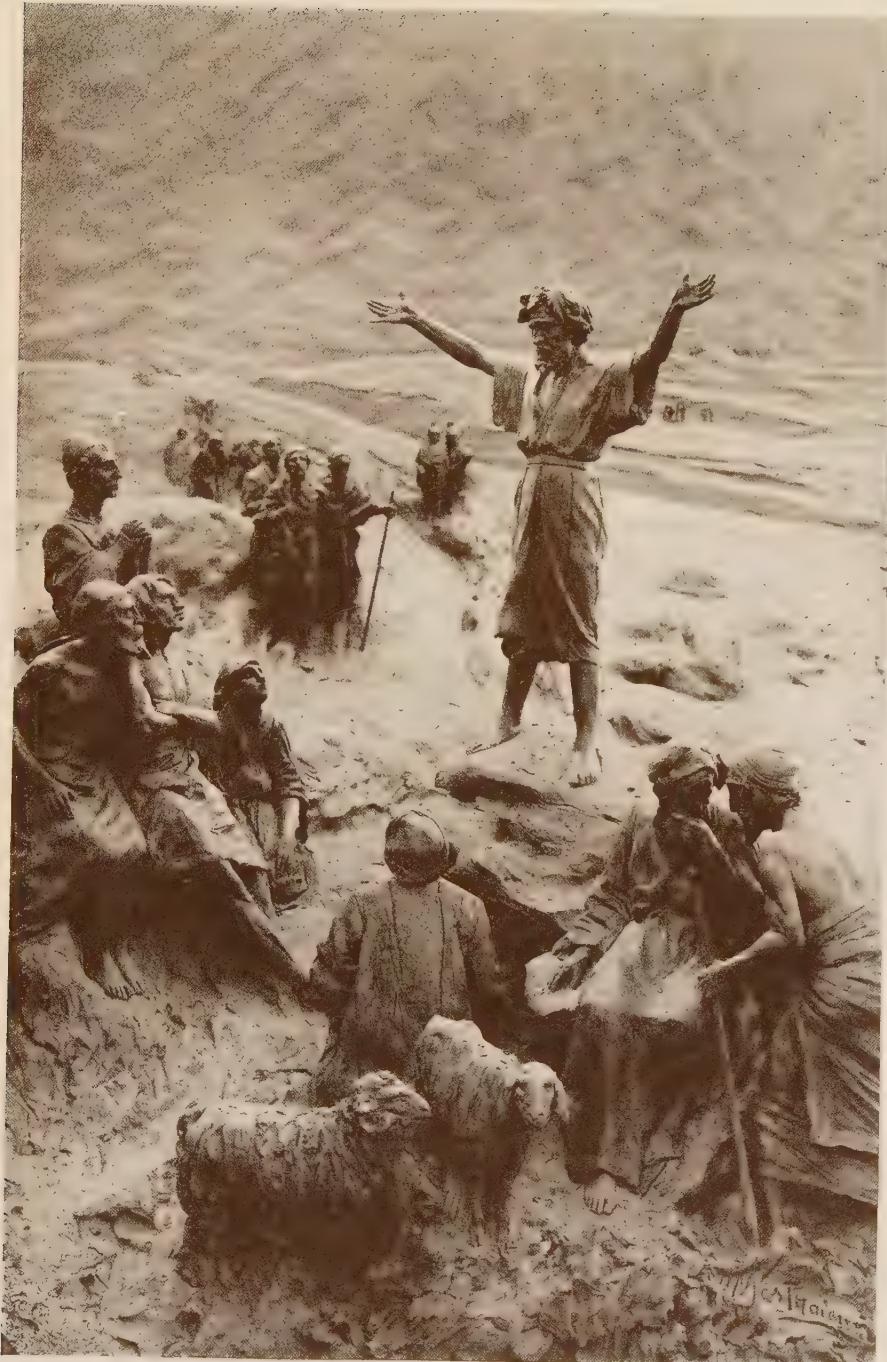
OVER the first thirty years of the life of John the Baptist an utter silence broods—a silence even more complete than that which hides the life of Jesus in Nazareth. Then, suddenly the Forerunner appears coming out of the wilderness of Judea to the fords of the Jordan, with his stern message.

The message was needed. The sceptre had passed from Judah; Pontius Pilate, the Roman governor, ruled in the place of the ancient kings, and his rule was cruel and despotic. The Herods, bad as they were, had shown some respect for Jewish usages and Jewish feeling. Pilate trampled all this under his feet. There was, as yet, no open revolt, but there was a dull, hopeless suffering. Caiaphas was High Priest. He was a creature of Rome, utterly unprincipled, without any heart for the religion of which he was the chief representative. The Sadducee party, the party of the High Priests, was skeptical and worldly. The Pharisees, the patriotic party, were wrapped up in a bigoted formalism; corruption and luxury were rife; disorder and ungodliness prevailed everywhere.

THE PICTORIAL LIFE OF CHRIST

John began to preach, saying, "Repent, for the Kingdom of Heaven is at hand!" Crowds flocked to hear him. There was an awful fascination about this prophet, coming without warning out of the wilderness, clothed in desert garb of camel's hair, gaunt, fiery, ascetic in life, with his piercing demand for repentance. And the reason behind this demand was an agitating, and, to many, an alluring one. "Repent, for the Kingdom of Heaven is at hand!" Messiah is coming! It would appear that the greater number of those who responded to John's message, and received his baptism, were from the common people. Scribes and Pharisees came to hear him, but they heard critically, scornfully. It would hardly appear that John's message had any deep or permanent effect. No general turning to righteousness followed from it. But there were not a few earnest souls, prepared because they were already looking for the Promised One, who became his devoted disciples, and his message arrested the attention of the people and prepared the way for the Christ.

Had Jesus and John ever met? It is very doubtful. Though they were related through their mothers, their paths had lain apart from each other. But John's message was the call of God to Jesus. It was the signal that His work was about to begin. Not at the very first, but after John's work was well under way, Jesus left His home



Edit. A. Noyer, Paris

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There cometh one mightier than I after me

Mark I: 7



Edit. A. Noyer, Paris

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John bare record, saying, I saw the Spirit descending from heaven like a dove,
and it abode upon him

John I: 32

THE BAPTISM OF JESUS

in Nazareth, went to the Jordan, and asked baptism of John. And John, whether he had ever seen Him before or not, knew Jesus. We need not ask how he knew Him. John's life, since he had grown to young manhood, had been one long, lonely, intense vigil of longing and looking for the Christ, and God who called him gave him the insight needed to recognize the Christ when He appeared. Moreover, there was always something in the presence of Jesus that declared Him. It was enough that these two should come face to face. "Jesus cometh from Galilee to Jordan unto John to be baptized of him. But John forbade Him, saying, 'I have need to be baptized of Thee: and comest Thou to me?' And Jesus answering him said unto him, 'Suffer it to be so now: for thus it becometh us to fulfil all righteousness.' Then he sufferereth Him. And Jesus, when He was baptized, went up straightway out of the water: and lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove and lighting upon Him. And lo, a voice from heaven saying, 'This is My beloved Son in whom I am well pleased.' "

The Christ is revealed to Himself.

His mission to the world is begun.

THE TEMPTATION OF JESUS

WE scarcely dare try to imagine the feelings of Jesus when the voice from heaven declared to Him His Christhood. We can only set that rapturous moment against the background of the long years of patient waiting and of humble, obscure duty in Nazareth, and measure it thus. But what followed well illustrates how the experience of Jesus foreshadows and leads the experience of His followers.

After the heavens have been opened, and the heavenly vision has been ours, then almost invariably there comes to us what came to the Master: *Temptation*.

And the temptation was necessary, because a perfect Christ can be only a Christ who has been tried, tempted; and one who has come out of the trial of temptation without sin.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the Devil. And when He had fasted forty days and forty nights He was afterward an hungered."

The fasting of Jesus could not have been penance, nor was it self-imposed discipline. It could have been but one

THE PICTORIAL LIFE OF CHRIST

thing, and that is, an utter forgetfulness of the body and its needs in contemplation of the amazing revelation which had been made to Him at His baptism.

But He was human, also. "Afterward He was an hungered." And then, when He was on the point of collapse, the Tempter came and said:

"If Thou be the Son of God, command that these stones be made bread."

Try the truth of that voice from heaven which you think you heard; see if you have power to work a miracle to save yourself!

The devil suggested two things which Jesus never did in His life. One was to doubt His Father, and the other was to use His power selfishly. This temptation, however, was easiest of all to overcome. Jesus answered, "It is written, 'Man shall not live by bread alone but by every word that proceedeth out of the mouth of God!'

"Then the devil taketh Him up into the holy city and setteth Him on a pinnacle of the temple, and saith unto Him: 'If Thou be the Son of God, cast Thyself down; for it is written (in Psalm xcii) He shall give His angels charge concerning Thee, and in their hands shall they bear Thee up, lest Thou dash Thy foot against a stone.'"

If Jesus could have stood upon the watch tower of the Temple porch when the people were assembled for the



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Then the devil leaveth him, and, behold, angels came and ministered unto him

Matthew IV: 11



Ed. A. Noyer, Paris

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All these things will I give thee, if thou wilt fall down and worship me

Matthew IV: 9

THE TEMPTATION OF JESUS

morning sacrifice; if, borne by angels, He could have descended thence into the midst of the throng of priests and people, would they not have been compelled to acclaim Him as the Christ? And did not He, the poor carpenter of Nazareth, need some such striking, spectacular sign to carry conviction to Israel?

But Jesus scorned the spectacular. He answered the devil's insinuating quotation with another Scripture. "It is written again, 'Thou shalt not tempt the Lord thy God.'"

The last temptation was the most severe of all. "The devil taketh Him up into an exceeding high mountain and sheweth Him all the kingdoms of the world (all the provinces of the Roman Empire) and the glory of them, and saith unto Him: 'All these things will I give Thee if Thou wilt fall down and worship me.'"

This temptation is without meaning, unless we assume that what the Tempter offered Jesus was something possible of attainment, and that Jesus knew it was possible.

Let us dismiss for the moment the notion of the simple Galilean peasant, and think of Jesus as a man at the verge of manhood's prime, conscious of the possession of genius for supreme leadership.

Let us remember, what history teaches, that the whole East was restless, ready for revolt against Roman domination, needing only a leader to make the Empire its own.

THE PICTORIAL LIFE OF CHRIST

Jesus knew this, and knew that what the Tempter offered was quite within His reach by the common methods of the Prince of this world—the methods of war and worldly policy.

Let us remember, also, that Jesus was conscious of his Christhood, knowing well that not only for Israel but for all the Orient, the idea of Christhood was that of a mighty earthly kingship; knowing also that the world was ready to follow such a Christ! Something like this was the temptation held before the vision of this young man of about thirty years old at the beginning of His career. It was a loud call to human ambition. But His Kingdom was not to be a worldly kingdom, the result of plot or conquest; it was to be set up in the hearts of men.

Never does He appear greater than when He conquered Himself, putting away worldly ambition and the possibility of earthly greatness, and said to the Tempter:

“Get thee behind Me, Satan, for it is written: ‘Thou shalt worship the Lord thy God and Him only shalt thou serve.’”

We shall see, however, that this temptation recurred. The devil leaveth Him *for a season*, and behold angels came and ministered unto Him.

THE FIRST DISCIPLES

FROM the wilderness of the Temptation, Jesus returned to the Jordan and the scene of His baptism. A deputation of Priests and Levites, a committee of investigation, had visited John. They demanded, "Who art thou? Art thou the Christ? Art thou Elijah?" John confessed and denied not. "I am not the Christ, I am not Elijah! I am the voice of one crying in the wilderness, 'Make straight the way of the Lord!' I baptize with water, but there standeth one among you whom you know not. He it is who, coming after me, is preferred before me, whose shoes' latchet I am not worthy to unloose."

The next day John seeth Jesus coming unto him, and saith: "Behold the Lamb of God who taketh away the sin of the world! This is He of whom I said after me cometh a man who is preferred before me."

Two of John's disciples who were standing beside him heard him speak, and they left John and followed Jesus. Jesus turned and saw them following Him, and asked them, "What seek ye?" They say unto Him, "Rabbi, where dwellest Thou?" He said unto them, "Come and see."

THE PICTORIAL LIFE OF CHRIST

Now, the people who came to John at the Jordan camped out. We can picture these young men following Jesus to the simple booth by the river side. There, entranced with His company, they abode that day. One of them was Andrew, Simon Peter's brother. He first findeth his own brother, and said unto him, "We have found the Christ!" And he brought him to Jesus.

The day following, Jesus would go forth into Galilee. He findeth Philip, and saith unto him, "Follow me." Philip was of Bethsaida, the city of Andrew and Peter. Philip findeth Nathanael, and saith unto him, "We have found Him of whom Moses in the law and the prophets did write: He is Jesus of Nazareth, the son of Joseph." Nathanael was surprised, and asked: "Can any good come out of Nazareth?" (Such a place, with such a reputation, was the home of Jesus!) Philip did not defend Nazareth; he simply said, "Come and see." Nathanael came, he saw, he believed; and with these five disciples Jesus goes on His way.

THE MIRACLE AT CANA

ON the third day (the third after the coming of the first two disciples) there was a marriage in Cana of Galilee. Cana was only a little way from Nazareth, and the mother of Jesus was there. Cana seems to have been the home of Nathanael, and perhaps Jesus went there with him. Both Jesus and His disciples were invited to the marriage.

An Eastern wedding is the scene of festivities lasting through several days. The days were not ended but the supply of wine was exhausted. When they wanted wine the mother of Jesus whispered to Him, "They have no wine." We see her, the Mary of few words, but of an unbounded confidence in her Son; perhaps also the Mary of queenly spirit, who expects the unhesitating submission of her Son.

But what an answer is this which she receives from Him! "Woman, what have I to do with thee? Mine hour is not yet come."

Only a misunderstanding of Eastern modes of expression could read anything disrespectful in the reply of Jesus; and yet there was in His word that which must have

THE PICTORIAL LIFE OF CHRIST

brought anxiety and sorrow to Mary's heart. It was His leave-taking; it was Jesus' declaration that He is no longer the submissive Son of His mother, but the Son who must finally be about His Father's business.

But how beautifully Mary, in her turn, submits to her Son. What dignity is expressed in her simple command to the servants: "Whatsoever He saith unto you, do it." We know the story: how there were six great water-pots of stone, after the manner of the purifying of the Jews; how Jesus saith unto them, "Fill the water-pots with water," and they filled them to the brim; and how He then said, "Draw out now, and bear unto the governor of the feast"; and lo! the water was wine!

This beginning of miracles did Jesus in Cana of Galilee, and manifested forth His glory; and His disciples believed on Him.



Edit. A. Noyer, Paris

Sc. D. Mastroianni

Jesus saith unto them, Fill the water-pots with water

John II:7



Edit. A. Noyer, Paris

Sc. D. Mastroianni

Make not my Father's house a house of merchandise

John II: 16

THE CLEANSING OF THE TEMPLE

FROM CANA, Jesus, accompanied by His mother, His brethren and His disciples, went to Capernaum, the chief city on the shore of the Lake of Galilee. Capernaum was to be His home, so far as He had any earthly home, in the months to come. But this time He tarried there very briefly, and then went up to Jerusalem to the Feast of the Passover. Jerusalem was the Holy City, made holy by the Temple, the House of God. The Temple occupied the top of one of the mountains on which Jerusalem was built. It was a vast building, surrounded by a lofty and massive wall, which in one place towered 450 feet above the valley beneath. The whole enclosure was in the form of a square of about 1,000 feet, and it is said that it could hold within its walls no less than 210,000 persons. The walls were pierced by massive gates, opening to roads or streets in different directions. Within the gates, all around the walls, were colonnades, magnificent covered ways with imposing rows of marble pillars. Most of the Temple space was open to the sky, and it was divided into several courts, arranged like terraces, rising one above the other.

THE PICTORIAL LIFE OF CHRIST

Crowning all was the Sanctuary, resplendent with its golden roof.

The largest court, and the one which was first entered, was the Court of the Gentiles. Here all sorts of people congregated, and here was that strange institution, the Temple market, in which beasts were sold for sacrifice, and where there were the stalls of the money-changers.

The Temple market was doubtless a convenience. Every Israelite was obliged to pay his yearly tribute of a half shekel when he went up to one of the feasts. The amount in itself was small—about 26 cents of our money—but it had to be paid in the current Temple coin, and since pilgrims came from many cities and countries, they were obliged to exchange their various currencies for shekels of the Sanctuary. The money-changers exacted a charge for this, and since thousands of people resorted to them, they made a handsome profit. Then, too, there were many sacrifices to be offered. The offerers were, indeed, permitted to bring their own animals, but there were strict requirements as to fitness, and every sheep or dove had to be examined and passed upon by a priest. It was easier to buy approved victims in the Temple market. But the Temple market was a monopoly of the families of the High Priests, and they were enriched thereby. This was a grievance sorely felt and resented by the people; but in

THE CLEANSING OF THE TEMPLE

the eyes of Jesus, this market-place in the Temple was a profanation, an insult to the purity and the majesty of His Father. It excited His deep indignation.

We think of the meek and gentle Jesus. Do we sufficiently appreciate the volcanic elements in His nature? No one could be more stern or more severe than He in the face of the things that wrong man or God.

He was now visiting the Temple for the first time since at His baptism the voice from heaven had declared Him God's beloved Son. He felt himself the representative of His Father. He knew well how powerful were the priests; but He took no counsel of human fears or prudence. As though this was His own because it was His Father's house, He entered; He made a scourge of small cords, He drove the traffickers out, and the sheep and oxen, and poured out the changers' money and overturned their tables, and said to them that sold doves, "Take these things hence; make not My Father's house a house of merchandise."

How could He have done it? Partly by the unique force of His personality—by that power of command which is the strange gift of the few who are born leaders of men; the gift which made the temptation on the high mountain a real temptation, and partly (though this goes with the other) the quick intuition by which He knew that the people would be with Him. However angry the priests were, they

THE PICTORIAL LIFE OF CHRIST

dared not interfere. But from this hour Jesus knew that the rulers would be against Him. They dared not interfere at this time, but they came, and, with show of righteous indignation, asked, "What sign shovest Thou unto us, seeing that Thou doest these things?" His answer was enigmatic. He said to them, "Destroy this Temple, and in three days I will raise it up." Then they said, "Forty and six years was this Temple in building, and wilt Thou rear it up in three days?"

But He spake of the temple of His body, which these same rulers would in a short time put to death. And after His resurrection His disciples remembered this saying.

THE WOMAN OF SAMARIA

JEUS remained in Jerusalem through Passover week, and after a short stay in the Judean country He set out on His return to Galilee. He took the most direct route, that which passed through Samaria.

The Jews regarded the Samaritans not merely as foreigners, but as apostates. The stricter ones would not even pass through Samaria, but, if journeying toward Galilee, they would cross the Jordan and take the longer way, through Perea. But Jesus had no such scruples. All men were to Him the children of His Father.

The journeyings of Jesus were made by the most primitive of methods—afoot. We need not pity Him. He was a lover of out-of-doors and of all sweet, healthful and beautiful things in God's world under the open sky. His truest rest—rest from the pressure of excited crowds—was found in these long and quiet walks. But even in His journeyings He found His Father's work to do.

On the way through Samaria, Jesus and His disciples drew near, about noon time, to the city of Sychar. On the road, a short distance from the city, they came to

THE PICTORIAL LIFE OF CHRIST

Jacob's well. It was an ancient landmark, about which great memories clustered. Tired, with the healthy weariness of a vigorous walker, He sat down at the well to rest, while His disciples went on to the town to buy food for the midday meal.

While He sat there, alone, there came a woman of Samaria to draw water. Jesus said to her, "Give Me to drink." The request was a usual and common one, which, under ordinary circumstances, would never be refused. But something in the dress or countenance of Jesus showed that He was a Jew, and the woman, knowing the abhorrence in which Jews and Samaritans held each other, and how careful a Jew would be not to drink from a vessel contaminated by the touch of a foreigner, asked, in surprise, "How is it that Thou, being a Jew, askest drink of me, a woman of Samaria?"

Jesus answered and said to her, "If thou knewst the gift of God and who it is that saith to thee, Give Me to drink, thou wouldest have asked of Him, and He would have given thee living water."

She was just a common, untaught peasant woman, with no thought or care for anything but common needs, and it is no wonder that she did not understand Jesus. "Living water" to her could mean nothing but spring water. But with deepened wonder, with growing respect, with perhaps

THE WOMAN OF SAMARIA

a touch of sarcasm, and with a rising feeling of the antagonism between Samaritan and Jew, she said to Him:

“Sir, Thou hast nothing to draw with and the well is deep. From whence then hast Thou that living water? Art Thou greater than our father Jacob, who gave us the well and drank thereof himself and his children and his cattle?”

Jesus answered and said unto her, “Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give shall be in him a well of water springing up into everlasting life.”

Now she is touched; a dim vision of something better than her hard life of drudging toil and sordid want rises in her soul. She exclaims:

“Sir, give me this water that I thirst not, neither come hither to draw!”

The skill with which Jesus exposed her deeper need, and made her feel the wretchedness of the sin in which she was living, is masterly. And her attempt to parry His probing by trying to raise the dust of a religious controversy is a true touch of nature.

“I perceive,” she says, “that Thou art a prophet. Tell me, then, which is right: we, who like our fathers worship in this mountain, or you Jews, who maintain that Jerusalem

THE PICTORIAL LIFE OF CHRIST

alone is the place where men ought to worship?" And then, putting aside the ancient controversy, Jesus spoke to this coarse, ignorant, sinful peasant woman a greater word than He ever spake to the learned doctors in Jerusalem. He said to her:

"The hour cometh and now is, when the true worshipper shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is Spirit, and they that worship Him must worship in spirit and in truth."

The woman was bewildered? Yes; but the depth of her need, and the height of God's demand upon her spirit, was felt as she had never felt it before. She says, with a sort of groping realization of the nature of Him who talks with her, "I know that Messias cometh: when He comes He will tell us all things."

Jesus said unto her, "I that speak unto thee am He!"

There is infinite nobility in the way in which Jesus plainly told the ignorant and the needy, like the Samaritan woman and the man born blind—the beggar whose eyes He opened—He made clear what He refused to reveal to questioning scribes and rulers.

And now the disciples come. They marvel that He is talking with this woman—it is scarcely conventional. But they dare not ask questions.

Meanwhile, the woman, leaving her water-pot in her



Edit. A. Noyer, Paris

Sc. D. Mastroianni

Sir, give me this water, that I thirst not, neither come hither to draw

John IV: 15



Edit. A. Noyer, Paris

Sc. D. Mastroianni

The Spirit of the Lord is upon me, because he hath anointed me to preach
the gospel to the poor

Luke IV: 18

THE WOMAN OF SAMARIA

haste, speeds to the city and calls to the men: “Come, see a man who told me all things that ever I did. Is not this the Christ?”

And when she has gone, the disciples pray Him, saying, “Master, eat!” But He said to them, “I have meat to eat that ye know not of.” They wonder whether any one may have brought Him food, but He adds these words: “My meat is to do the will of My Father and to finish His work.”

There speaks not only the Son of God but the carpenter of Nazareth. Work is not done until it is well done—finished. And finished work, like that which He wrought upon the soul of the woman of Samaria, is the joy of His life, His meat and drink.

Then He spoke of the coming harvest, taking the waving grain-fields as the material type of spiritual truth: “Say not ye there are four months and then cometh harvest? Lift up your eyes, look on the fields: they are white already to harvest.” His prophetic soul projects itself into the future and sees the mighty ingathering which shall come from His finished work.

There was a foretaste of it in Sychar, where many believed, even of the Samaritans.

IN THE SYNAGOGUE AT NAZARETH

GOING on His way, Jesus came again to Cana of Galilee, where He made the water wine. There He healed the son of a nobleman, a court official of Herod Antipas. And then, perhaps on the very next Sabbath, we find Him at Nazareth. The fame of Him had gone before and had reached His old home. People had heard of the miraculous healing of the nobleman's son and of other mighty works. A great congregation gathered that day to see and hear Jesus in the synagogue.

The institution of the synagogue doubtless dates from the Babylonian captivity, when the Jews were deprived of their Temple. In the days of Jesus there were synagogues everywhere, and every Israelite was expected to attend the Sabbath services in these places of worship.

The buildings varied in size, but their general plan was the same. At one end, on a raised platform, was the "Holy Ark," a chest containing the scrolls of the Law and the Prophets. Below this, facing the congregation, sat the elders, and here was also a reading-desk, from which the

THE PICTORIAL LIFE OF CHRIST

Scriptures were read. At the opposite end of the building was a gallery where the women sat. In the middle of the building was a sort of pulpit for the preacher.

The preacher was not necessarily an ordained man. Ordination was required only of the elders, who were rulers of the synagogue, and responsible for all its affairs and for the orderly conduct of the services. It was customary to invite a visiting rabbi, or any well-known person, to read the prayers with which the service began, and a portion of the Prophets, and then deliver the discourse.

It was therefore quite in the customary order of things that Jesus should have been asked to officiate on that day. We can imagine Him, standing before the Ark, offering the prayers, not in the monotonous tone which was common, but with a living and tender reverence.

We can see the attendant opening the Ark, taking out from thence the roll for the day—a portion of the Book of Isaiah—and handing it to Jesus; we see Him unroll it and find the place where it is written—

“The Spirit of the Lord is upon us, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord.”

IN THE SYNAGOGUE AT NAZARETH

Then, when He had closed the book, and given it again to the attendant, He sat down in the pulpit and began to preach, and the burden of His message was, "This day is this Scripture fulfilled in your ears."

With breathless hush the people listened; but when He ceased, the hum of questioning and comment, which was customary, began. They bare Him witness, and wondered at the gracious words which proceeded out of His mouth. But still they doubted, and they asked among themselves: "Is not this Joseph's son? Is not this the carpenter? Whence hath He these things?" All the impression was that of wonder, and of rising jealousy. And they wanted their curiosity satisfied. They wanted Jesus to show before them the mighty works He had done elsewhere.

Nothing could have been more offensive to Him. No one ever cared less than He for mere show or reputation.

His answer was severe: "Verily I say unto you, no prophet is accepted in his own country." He reminded them of lessons of past history: of Elijah and Elisha, who, when their own countrymen were unbelieving, carried the grace of God to Gentiles.

That was enough, that mention of Gentiles. They rose up and thrust Jesus out, and pushed Him toward the brow of the hill where there is a precipice of forty-five feet. They

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would have cast Him down, but He turned on them with that commanding look which always awed men. He passed through the midst of them and went His way.

THE HEALING OF THE PARALYTIC AT THE POOL OF BETHESDA

ONCE more Jesus is in Jerusalem. He went up to a feast: to what feast we do not know, nor does it matter. There was in Jerusalem a pool—one of the reservoirs of the water supply—called Bethesda. Surrounding the pool were five porches, and under these lay a multitude of sick, blind, lame, withered. At uncertain intervals the water, pent up at its source, broke loose, and, rushing down, stirred the pool into waves and eddies. There was a superstition that this troubling of the water was caused by an angel, and that whosoever first stepped in when it occurred would be cured of whatever ailment he had.

There was one man there who for thirty-eight years had been helpless. He had come down to the pool, but had no one to help him into the water so that he might be healed. When Jesus saw him, and knew that he had been now a long time in that condition, He said unto him:

“Wilt thou be made whole?”

The helpless man answered Him: “Sir, I have no man,

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when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me."

Jesus said nothing of the pool or the tradition concerning it. These were put aside as undeserving of notice. The Divine Healer Himself had come. Jesus said unto the man:

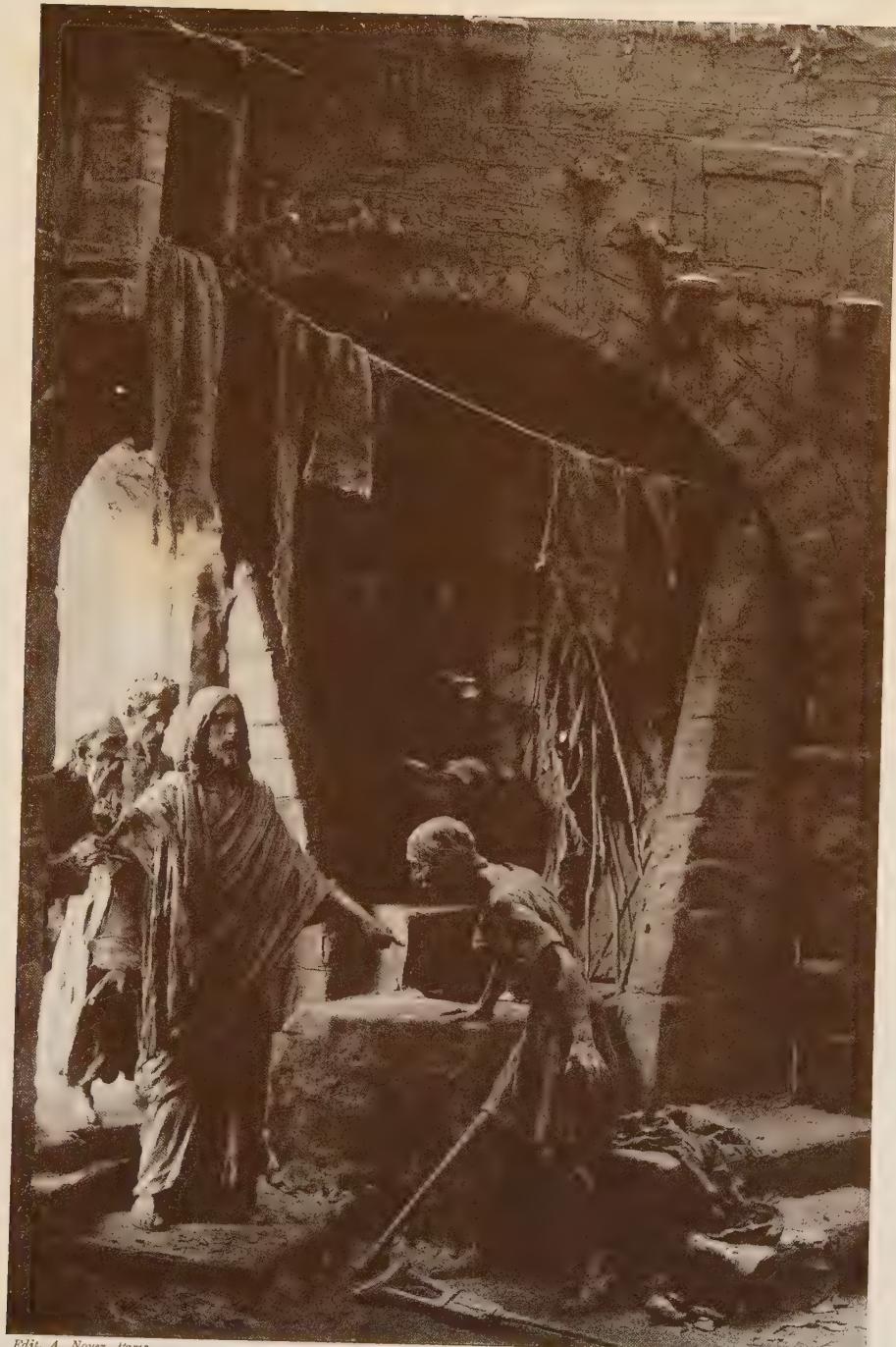
"Rise, take up thy bed and walk."

What a commanding word! And how effectual! Immediately the man was made whole, and took up his bed and walked.

It was the Sabbath day when this took place. The man's "bed" was probably an old rug. As he went along the street with this rolled up under his arm, the Jewish officers saw him. They must have known who he was, and doubtless wondered how he had so suddenly been healed. But all that was as nothing in their eyes as compared with the breach of their man-made law, which forbade the carrying of a burden on the Sabbath day. "It is the Sabbath; it is not lawful for thee to take up thy bed," they said, reproachfully.

But he answered them simply: "He that made me whole, the same said to me, 'Take up thy bed and walk.' "

They said to him, "Who is the man that said to thee, 'take up thy bed and walk'? Who dared to tell you to do such a thing on the Sabbath?"



Edit. A. Noyer, Paris

Sc. D. Mastroianni

Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole

John V: 8-9



Edit. A. Noyer, Paris

Sc. D. Mastroianni

They that be whole need not a physician . . . go ye and learn what that meaneth

Matthew IX: 12-13

THE HEALING OF THE PARALYTIC

But Jesus had quietly gone His way, and the man, more absorbed in the fact of the miracle than in the personality of the stranger, could not tell who was his healer.

Afterward Jesus found the healed man in the Temple, where he had, perhaps, gone to render thanks. He said to him, warningly: "Behold thou art made whole. Sin no more, lest a worse thing come upon thee."

He would care for the man's soul as well as for his body. It would seem that his disease had been the result of sin.

But now the healed man, who had at last recognized his benefactor, goes and tells the rulers that it was Jesus who had made him whole. His confession brought trouble to his healer. The Jews plotted to slay Jesus because He had done these things on the Sabbath day. And when He answered them, "My Father worketh hitherto and I work," they sought the more to kill Him, "because He made Himself equal with God."

The result of the miracle done so quietly at the pool of Bethesda was apparent to all men in the Temple. The uncompromising boldness of Jesus silenced His opposers for the moment; but His defiance made the Jewish rulers His bitter enemies.

THE LAKE OF GALILEE AND THE FISHERMEN

FROM the stifling religious atmosphere of Jerusalem, Jesus returned, after the feast, to the free air of Galilee.

It was, perhaps, on the morning after His return that He walked out upon the shore of the lake, beside which the city of Capernaum stood. There were a couple of boats drawn up on the beach. Near the boats was a group of fishermen. They had come to shore after a night of fruitless toil. It had been stormy; the men were washing their nets, befouled with stones and weeds, in the troubled waters. They were not unknown to Jesus, these fishermen. Three, at least, of them—Simon Peter, and Andrew, his brother, and John, son of Zebedee—perhaps, also, John's brother James—had been His disciples. But now, after the tempestuous night, the morning was shining bright and clear. Crowds began to gather. The word had gone forth that Jesus was in Capernaum once more. A great enthusiasm for Him had grown up. His miracles, His teaching, the charm of His presence, the tone of authority

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in His words, His bold indifference to tradition, His defiance of religious authorities, had made a deep impression. Also, it began to be whispered that perhaps this was the promised Christ. The concourse of people increased, and they were thronging about Jesus.

Then He spoke to Simon, and asked for his boat. He prayed him that he would launch it and put out a little way from the shore. And there, in Simon's fishing-boat, Jesus sat, and taught the people, while the morning hours went by.

When He ceased speaking, the throng reluctantly dispersed. Then He said to Simon: "Launch out into the deep, and let down your nets for a draught."

"Master," Simon answered, "we have toiled all night, and have taken nothing; nevertheless at Thy word I will let down the net."

There is a tone in Simon's words which seems to imply "I know it will be useless now at midday; but I will do anything to please you, my Master."

But no sooner had the nets been lowered than they enclosed a great multitude of fishes. The catch was so heavy that their nets began to break, and they beckoned to their partners in the other boat to come and help them. They came, and both boats were soon filled so that they began to sink. Nothing could have touched the hearts of

THE LAKE OF GALILEE

these fishermen with a deeper sense of awe and wonder at the power of their Lord than a thing so extraordinary or so unlooked for as this. And nothing could have made them feel more keenly their own littleness. Here indeed was the Master of the elements—of the land and the sea and the inhabitants thereof. When Simon Peter saw it he fell down at Jesus' feet and said, “Depart from me: for I am a sinful man, O Lord!”

But Jesus said unto Simon, “Fear not: from henceforth thou shalt catch men.”

And when they had brought their boats to land, so overcome were they with this extraordinary manifestation of His divine power, that they forsook all and followed Him.

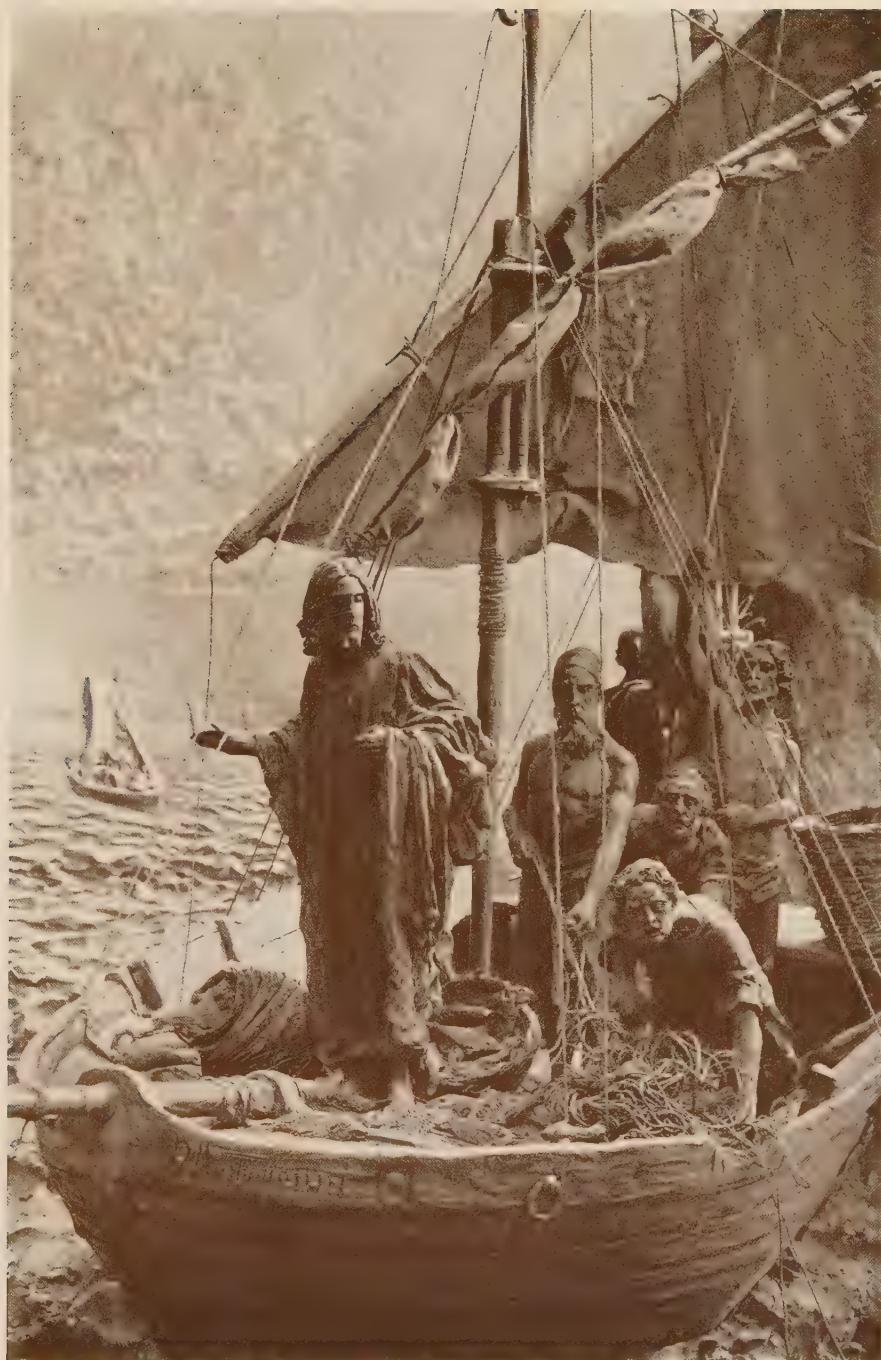
There were four of them—Simon Peter and his brother Andrew, and their partners, James and John, the sons of Zebedee. They had already followed Jesus as disciples and friends, but without giving up their earthly calling. Now they are called into definite and exclusive service. Such a call was in accordance with the custom of the rabbis, and was not altogether a surprise to these men. But their willing obedience shows that they felt that the honor was far greater than any sacrifice it involved.

Three of these men were ever afterward the leading spirits among the disciples of Jesus. They were men from

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a humble walk of life, yet not very poor men. They were associated in a profitable business. They owned an outfit of boats and nets, and they had hired servants. They were not ignorant peasants. Their house and work were in one of the most thickly populated and most prosperous regions of the country. The shores of Galilee were studded with cities, some of them—like Bethsaida Julias, which apparently was their home—magnificent in buildings, and part of whose population lived in luxury. The life of Galilee was cosmopolitan. Romans and Greeks, Syrians and Arabians met there. The fishermen had dealings with all sorts of men. They were shrewd, intelligent, well versed in the doings of the world about them, even in that part of it in which they had no share. They were also men in the prime of life. John, at least, was very young, probably not more than twenty years old. It is not likely that any of them were past middle age. Such were the men the Lord called to be His chosen companions and the apostles of His gospel.

Not very long after the first four, and probably not very far from the scene of their call, another disciple was added to the band. A man very different from the fishermen, Levi, or Matthew, as he is usually called, came (if we may judge by his name) from a good Hebrew family. But he had fallen far; he had become a publican,



Edit. A. Noyer, Paris

Sc. D. Maestroianni

Nevertheless at thy word I will let down the net

Luke V: 5



Edit. A. Noyer, Paris

Sc. D. Mastroianni

And he ordained twelve, that they should be with him, and that he might send them forth to preach

Mark III: 14

THE LAKE OF GALILEE

one of the hated collectors of the Roman taxes. The business of the publicans made them social outcasts, and its opportunities for extortion made them sinners. Matthew's toll booth was on the shore of the lake at Capernaum. It is altogether likely that the fishermen knew him. It is also likely that he had seen and heard Jesus, and that repentance had already been working in his soul, so that when the call, "Follow Me!" came to him, it was a joyful release from his bondage of sin.

THE CALLING OF THE TWELVE AND THE SERMON ON THE MOUNT

THE call of Matthew was speedily followed by the call of all the other apostles. St. Luke tells us that "It came to pass in those days that Jesus went out into a mountain to pray, and continued all night in prayer to God, and when it was day He called unto Him His disciples, and of them He chose twelve whom also He named apostles. Simon (whom He also named Peter) and Andrew his brother, James and John, Philip and Bartholomew, Matthew and Thomas, James the son of Alphæus and Simon called the Zealot, and Judas the son of James; and Judas Iscariot, which was also the traitor."

Bartholomew, whose name is associated with Philip, is supposed to be the same as Nathanael. Simon Zelotes (or the Zealot) belonged to the Galilean Zealot party of intense patriots. James son of Alphæus, Simon the Zealot, and Judas son of James, were perhaps related to Jesus. In the East it was not unusual for cousins to be called brethren.

Judas Iscariot, which means "Juda, the man of Keri-

THE PICTORIAL LIFE OF CHRIST

oth" (a town in Judea), was the only Judean in the band. The others were all Galileans.

These are the men who were called to be the trusted associates of the Saviour of the world, and the messengers of His gospel. The narrative implies that many disciples were present when, after His night of prayer in the mountain, Jesus chose the twelve.

Doubtless they were chosen in the early morning—perhaps before sunrise. As the day grew, and Jesus with His companions came down to the level plain, a great crowd of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, came to hear Him and to be healed of their diseases.

Still the multitude increased, and they all sought to touch Him, for there went virtue out of Him, and He healed all who were physically suffering. When He had made an end of this work of bodily blessing, the Lord called this vast throng to thoughts of their higher needs.

Seeing the multitude, He went up into a mountain—doubtless the mountain of His prayer—from some slope of which He could better be seen and heard. And when He had sat down—as an Oriental teacher always does when about to teach—He opened His mouth and taught them in the immortal words which we call The Sermon on the Mount.

THE CALLING OF THE TWELVE

Perhaps the whole discourse given in the fifth, sixth and seventh chapters of Matthew's gospel, and, with variations, in the sixth chapter of Luke, may not have been spoken at this time, or at a single sitting, but the substance of it was heard by that assembled multitude.

As He ceased speaking, and, in earnest groups, the people began to disperse, their talk showed that they were awestruck. They were astonished at His manner of teaching. They said to one another, "He is not like the scribes. He does not argue and quote from the rabbis. He speaks with an authority of His own."



Edit. A. Noyer, Paris

Sc. D. Mastroianni

Jesus . . . sat by the seaside. And great multitudes were gathered unto him

Matthew XIII: 1,2



Edit. A. Noyer, Paris

Sc. D. Mastroianni

Behold, a sower went forth to sow

Matthew XIII: 3

WORDS AND WORKS IN GALILEE

AFTER the Sermon on the Mount, Jesus, accompanied by His apostles, made a tour through the region about the lake of Galilee, visiting the towns and villages, preaching the Gospel of the Kingdom, and healing the sick. It was at this time that He spoke the parables recorded in the thirteenth chapter of St. Matthew's Gospel.

He sat by the lakeside, and great multitudes were gathered together unto Him. The manner of His teaching is well illustrated by the first of these parables.

"Behold a sower went forth to sow; and when he sowed some seeds fell by the wayside and the birds came and devoured them up. Some fell upon stony places where they had not much earth: and forthwith they sprang up because they had no deepness of earth: and when the sun was up they were scorched: and because they had no root they withered away. And some fell among thorns: and the thorns—the weeds—sprang up and choked them. But others fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold."

Now, this teaching in parables was something new.

THE PICTORIAL LIFE OF CHRIST

It had not heretofore been the way of Jesus; and after they had left the lakeside, and were alone with Him, the disciples asked Him, "Why speakest thou unto them in parables?"

He answered: "Because it is given to you to know the mysteries of the Kingdom of God, but to them it is not given."

It would seem that the intrigues of the Scribes and Pharisees were taking effect. Doubts concerning Jesus were spreading among the people. The teaching in parables was a spiritual test. The sincere and believing would understand, but the doubters and opposers would be unable to penetrate the mysteries of the Kingdom of God.

Shortly after this, Jesus entered into one of the boats of the fishermen, intending to pass to the other side of the lake. It was toward evening. All day He had been teaching and healing. Tired out, He lay down upon the boat's bench, and fell asleep. And while He slept one of those sudden storms which sometimes sweep down from the hills upon the lake burst upon them. Now the storms which lash an inland lake are often more dangerous than a gale upon the open ocean. The terror of this sudden tempest smote the souls of the hardy fishermen; they saw that the waves were likely to swamp their boat. Yet Jesus, amid all the turmoil, slept on, as an exhausted



Edit. A. Noyer, Paris

Sc. D. Mastroianni

Then he arose, and rebuked the winds and the sea

Matthew VIII: 26



Edit. A. Noyer, Paris

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Mary called Magdalene, out of whom went seven devils

Luke VIII: 2

WORDS AND WORKS IN GALILEE

man will sleep, in spite of even such a noise as that of a storm or the roar of cannon. But the disciples, frightened and impatient, came to Him, awoke Him, called to Him:

“Master, carest thou not that we perish?”

Then He, the Mighty One, the Lord of Nature, arose, and with a word rebuked the wind and said unto the sea, “Peace, be still!”

And the wind ceased, and there was a great calm.

And He said unto them, “Why are ye so fearful? How is it that ye have no faith?”

And they feared exceedingly, and said one to another, “What manner of man is this, that even the wind and the sea obey Him!”

The days of unhindered work in Galilee were passing quickly. They were eventful days. It was about this time that Jesus first met Mary Magdalen, “out of whom He had cast seven devils.” In the gratitude of an unbounded worship, she attached herself to the band of women who ministered unto Him. We shall see her again in the Resurrection hour. And it was at this time, in Capernaum, that Jairus, ruler of the synagogue, came and fell at the feet of Jesus, beseeching Him greatly for his little daughter, who was lying at the point of death. Jesus went with him. On the way, a sorely afflicted woman in the midst of the crowd came stealthily and touched His gar-

THE PICTORIAL LIFE OF CHRIST

ment, in hope of healing. When she confessed her act, He said to her, "Daughter, thy faith hath made thee whole. Go in peace."

While Jesus yet spoke, a messenger pushed his way through the throng and said to Jairus, "Thy daughter is dead. Why troublest thou the Master any further?"

But Jesus answered the pang in the father's heart with a commanding word of strength:

"Be not afraid. Only believe."

They approach the house. The dismal sound of hired mourners, weeping and wailing, smites their ears. Jesus stops that noise, so maddening to grief. He tells them "The damsel is not dead, but sleepeth." They laugh Him to scorn. But He puts them all out. He takes only His three most trusted disciples and the father and mother of the child, and enters where the dead is lying. Gently, reverently He takes the dead hand in His own, and says, "Talitha Cumi!" (Little maid, arise!) And the girl—she was about twelve years old—arose and walked. The others were too amazed to think of the wants of the child; but Jesus, who sympathizes with every need, commanded that something should be given her to eat.



Edit. A. Noyer, Paris

Sc. D. Mastroianni

He went in, and took her by the hand, and the maid arose

Matthew IX: 25



Edit. A. Noyer, Paris

Sc. D. Mastroianni

And looking up to heaven, he blessed them

Luke IX: 16

THE MIRACLE OF THE LOAVES

WE now come to the event which was the turning-point in the history of the life of Jesus. Up to this time the people had heard Him gladly. Admiring and expectant crowds had followed Him everywhere. Perhaps there had been moments when Jesus Himself hoped that, in spite of angry priests and jealous scribes, the people of Israel would confess Him their Christ. But a change—as witnessed by the teaching in parables—was coming. Though crowds still followed Him, the enthusiasm was cooling. Jesus had sent His disciples forth upon a tour of teaching and healing which was part of their training for the work of after-days. They returned, and reported all that they had done.

Passover time was drawing near; the throng about Jesus was swelled by the pilgrims who had reached Capernaum on their way to the feast. Both He and His disciples were worn out. He said to them, "Come ye yourselves apart and rest awhile." For there were many coming and going, and they had no leisure so much as to eat.

Again the boat of the fishermen was requisitioned, and

THE PICTORIAL LIFE OF CHRIST

they departed privately toward a desert place on the farther shore of the lake.

But the people saw them going; they ran afoot out of all the cities and outwent them, so that when Jesus and His disciples reached the place where they had hoped for rest they found the eager multitude awaiting them.

Jesus never allowed His own need to stand in the way of the need of His brother men.

"When he saw much people he was moved with compassion toward them, because they were as sheep not having a shepherd." He sat down and began again to teach, speaking to them of the Kingdom of God, and healing those that had need.

Evening drew on. The twelve came and remonstrated. They besought Him to send the multitude away so that they might go into the neighboring cities and villages and buy food, "for they have nothing to eat." The multitude were not destitute people. They were mostly Passover pilgrims, some of whom were perhaps wealthy Jews from distant lands. They had followed Jesus too hastily to bring provisions with them.

But Jesus said to His disciples, "They need not depart. Give ye them to eat."

"We have here but five loaves and two fishes," they answered Him.

THE MIRACLE OF THE LOAVES

The loaves were coarse barley cakes, the fish dried fishes. Jesus said, "Bring them hither to Me." Then He commanded the disciples to make all the people sit down upon the grass in companies, by hundreds and fifties. And He took the five loaves and the two fishes, and, looking up to heaven, He blessed, and broke, and gave the loaves to His disciples, and the disciples to the multitude. And they all ate and were filled, and they took up of the fragments twelve basketfuls! And they that had eaten were about five thousand men.

The Miracle of the Loaves was far more than the simple feeding of a crowd of hungry people. It was a sacrament of the fellowship of Jesus with His brother men. But the effect of it upon the multitude was remarkable. These Passover pilgrims were seized with a great enthusiasm. What Jesus had done seemed to them a kingly act, like that of the emperors who were accustomed to distribute largesses of food to their subjects.

Then those men, when they had seen the miracle that Jesus did, said, "This is of a truth that prophet—the Prophet like unto Moses, the Christ—that should come into the world!"

Jesus perceived that they were determined "to take Him by force and make Him a king," which doubtless means that they wanted to proclaim Him Christ; the sort

THE PICTORIAL LIFE OF CHRIST

of earthly Emperor Christ whom they were expecting. It was the temptation on the High Mountain repeated. He overcame it in His own inimitable way. By the strange power of command which He possessed, He compelled the madly excited crowd of people to do His will instead of doing their own. He sent them away. He also sent His disciples away. They, too, may have been involved in the plot to make Him a king. Some of them had already discussed their prospects of power and place in an earthly kingdom to which they looked forward.

Jesus then went up into a mountain apart, to pray. He had put away, finally and forever, all hope of earthly success and earthly peace. In communion with His Father, He must seek strength for the dark trial before Him.

From His height, about the fourth watch of the night, just before early morning, He saw the disciples toilsomely rowing against a contrary wind. He knew the discouragement that was in their souls; He would make them understand that He was a King of higher sort than any they had dreamed. He came to them, walking on the waves. They saw Him, they were frightened, they cried in their fear. But straightway Jesus spoke to them, "Be of good cheer. It is I. Be not afraid!" And He went up to them, into the boat, and the wind ceased, and presently they were at the land once more.

EXILE AND TRANSFIGURATION

UP to this time the rulers could do nothing against Jesus because the multitude of the people were so warmly with Him. But the popular zeal had begun to slacken, and the disappointment caused by His great refusal, after the Miracle of the Loaves, turned the people definitely against Jesus. The land of Israel was no longer safe for Him. He departed northward into the foreign country of the coasts of Tyre and Sidon.

But the fame of the Healer followed Him even there. He entered into a house and would have no man know it; but He could not be hid. For a certain woman whose daughter had an unclean spirit, heard of Him, and came and fell down at His feet, crying, "Have mercy on me, O Lord, thou Son of David!" The woman was a Greek, a Syro-Phoenician by nation.

He answered her not a word. It was scarcely safe, even there, to allow Himself to be addressed as "Son of David." But the woman would take no denial. She followed Him out of the house with insistent demand. The disciples were troubled by her. They besought Jesus,

THE PICTORIAL LIFE OF CHRIST

“Send her away, for she crieth after us.” Finally Jesus said to her, “It is not meet to take the children’s bread and cast it to the dogs.” This clearly meant: “If I am Son of David, I have no right to give that which is Israel’s to Gentiles such as you.” But with ready wit, and unabashed persistence, the woman answered, “Truth, Lord, yet the little dogs under the table eat of the children’s crumbs!” Then Jesus answered her, “O woman, great is thy faith! Be it unto thee, even as thou wilt.” And her daughter was made whole, so that when she came to the house she found her laid upon a bed and the evil spirit gone out of her.

After a brief return to Galilee, a flickering renewal of popular enthusiasm, and a deepened opposition of Scribes and Pharisees, Jesus again went northward, this time into Cæsarea Philippi, near the sources of the Jordan.

While there, He one day asked His disciples, “Whom do men say that I, the Son of Man, am?”

They told Him the various things which men said; and He asked, “But whom say ye that I am?”

Then Peter, speaking, doubtless, for the others, made the memorable confession, “Thou art the Christ, the Son of the Living God.”

Jesus blessed Peter for that word. He said to him: “Blessed art thou, Simon Bar-jona: for flesh and blood

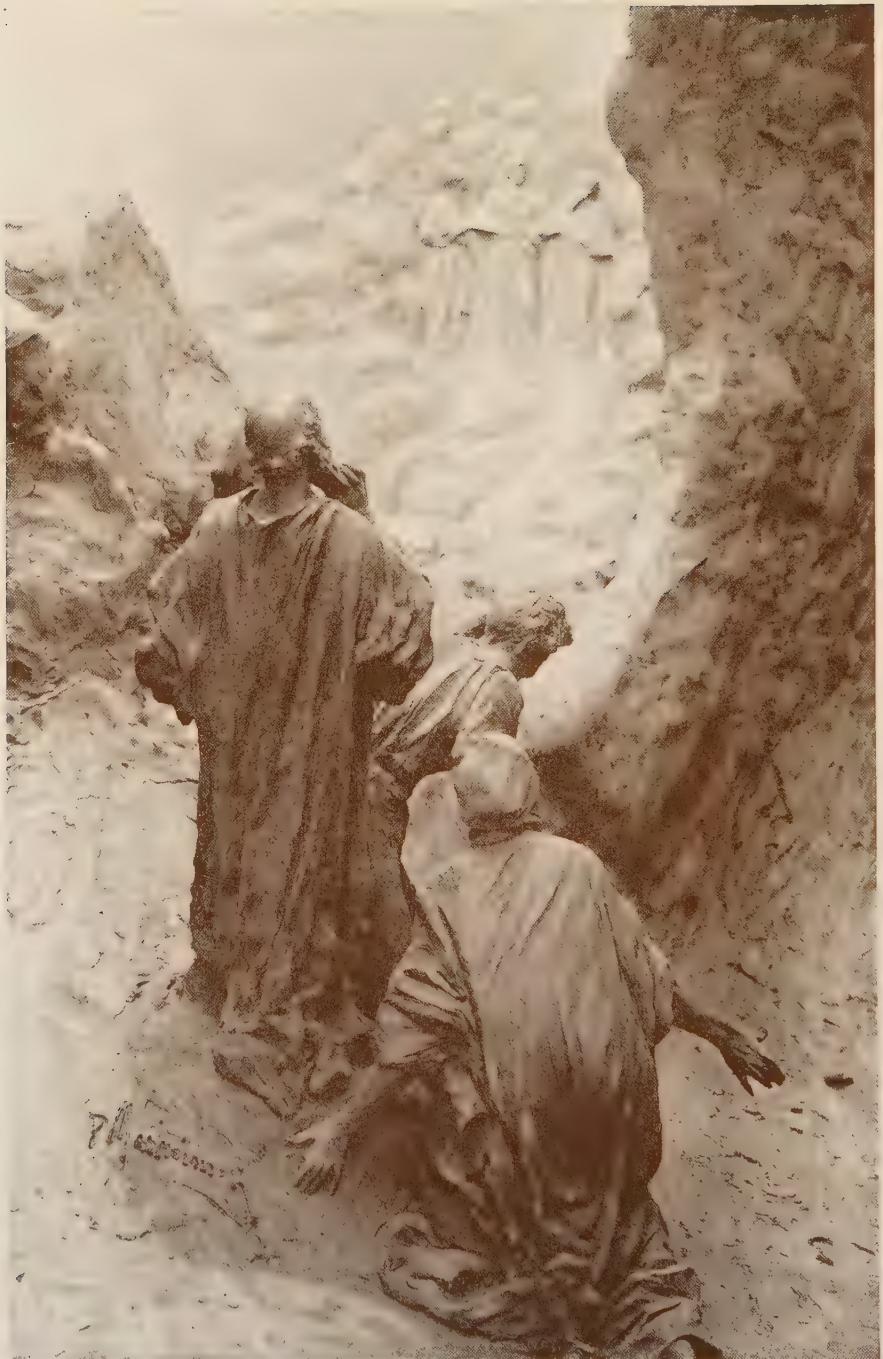


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Be of good cheer: it is I; be not afraid

Mark VI: 50



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And, behold, there appeared unto them Moses and Elias talking with him

Matthew XVII: 3

EXILE AND TRANFIGURATION

hath not revealed it unto thee, but My Father which is in heaven.”

And then when they had confessed their faith in Him as the Christ, Jesus began to show them how He must go up to Jerusalem and suffer many things of the elders and chief priests and scribes, and be killed and be raised again the third day.

Peter, horrified, began to rebuke his Master for saying such things, and Jesus answered him:

“Get thee behind me, Satan, for thou savorest not of the things that be of God, but those that be of men.” Jesus spoke as much to Himself as to Peter. The suggestion of Christhood without the cross was evidently, even to Him, a temptation.

And then He warned them that they, too, must be ready to take up the cross—the death to self—and follow Him. But He looked beyond the cross to the coming of the Son of Man in glory, and told them, “Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in His Kingdom.” In their own lifetime they would witness the establishment of His Kingdom in the hearts of men.

Six days after this, Jesus taketh Peter, James and John his brother, and bringeth them up into a high mountain, apart, and was transfigured before them; and His

THE PICTORIAL LIFE OF CHRIST

face did shine as the sun, and His raiment was white as the light. And behold, then appeared unto them Moses and Elijah, talking with Him.

To Peter's Hebrew soul, nothing could seem better than to see his Master in such company, approved by the great prophets and heroes of his race. He exclaimed:

"Lord, it is good for us to be here: and let us make three booths: one for Thee and one for Moses and one for Elijah."

While he yet spoke, a bright cloud overshadowed them, and a voice came out of the cloud, which said, "This is My beloved Son; hear Him!"

When the disciples heard it they fell on their faces, and were sore afraid. But Jesus came and touched them, and said, "Arise and be not afraid!"

And when they had lifted up their eyes they saw no man, save Jesus only.

THE SON OF MAN WHO HAD NOT WHERE TO LAY HIS HEAD

FROM this time until the end Jesus never remained long in one place. Much of His ministry was to the sick and suffering. The evangelists record the wonderful deeds He performed: how He cured demoniacs, raised the dead, gave sight to the blind, and rebuked the dumb spirits. He was no respecter of persons in the bestowal of His benefits. To Him the blind Bartimeus was as deserving of attention as the rich sufferer who might appeal to His pity. His teachings during His journeyings were largely set forth in parables. Nothing in the world's literature can compare with the wonderful spiritual illustrations that fell from the Master's lips. The parables of the Talents, the Leaven, the Lost Sheep, the Prodigal Son, the Mustard Seed, the Wicked Husbandman, the Rich Fool, the Lost Piece of Money, the Unjust Steward, Dives and Lazarus, and many others, have all been preserved to us in the Gospels; but John, "the beloved disciple," assures us that "there are also many other things which Jesus did," the record of which, unfortunately, has not been preserved.

THE PICTORIAL LIFE OF CHRIST

Much of the time He lived a hunted life, going here or there to escape His enemies. After a return to Capernaum, where He stayed but a short time, He went to Jerusalem, to the Feast of Tabernacles. It was at this feast, probably, that the incident of the adulterous woman occurred.

His enemies brought before Him the woman, taken, so they said, in the very act of sin. They reminded Him that, according to the law of Moses, she ought to be stoned, and then they asked:

“But what sayest Thou?”

Jesus stooped down, as though He did not hear them, and with His finger wrote on the ground. Finally, when they continued to repeat their demand for His opinion, He arose and said:

“He that is without sin among you let him first cast a stone at her”; and again He stooped down and wrote on the ground.

Convicted by their own conscience, one by one they went out, until Jesus was left alone with the woman. He then said to her: “Woman, where are those thine accusers? Hath no man condemned thee?”

She said: “No man, Lord.”

And Jesus said to her: “Neither do I condemn thee. Go, and sin no more.”



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Father, I have sinned against Heaven, and in thy sight

Luke XV: 21



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He that is without sin among you, let him first cast a stone at her

John VIII: 7

HAD NOT WHERE TO LAY HIS HEAD

There were several attempts to arrest Him during this feast, and on one of these occasions Nicodemus feebly defended Jesus. Once the angry Jews were about to stone Him.

His healing of the beggar, who was born blind, caused a great stir. Some question of the Pharisees arising out of this mighty sign, gave rise to the parables of the Sheep-fold and the Good Shepherd, which are found in the tenth chapter of St. John's Gospel.

"I am the Good Shepherd," says Jesus, "and know My sheep and am known of Mine. As the Father knoweth Me, even so know I the Father and I lay down My life for the sheep."

From the Feast of the Tabernacles Jesus returned to Galilee: but He returned to take final leave of His old home.

The time had come when the Christ must declare Himself, though He knew that it was death to do so.

He chose a deputation of seventy disciples and sent them before Him to go, two by two, into every city and place where He Himself would come. He followed them, going this time through Perea on the farther side of Jordan. It was during this journey that He spoke the parable of the Good Samaritan.

A certain lawyer—a scribe learned in Jewish law—

THE PICTORIAL LIFE OF CHRIST

stood up and tempted Him to a trial of casuistic debate, saying, "Master, what shall I do to inherit eternal life?"

Jesus referred him to the law in which he was so well versed, and asked him:

"What is written—how readest thou?"

The ready reply of the man was a quotation from the Book of Deuteronomy:

"Thou shalt love the Lord thy God with all thy heart and with all thy strength and with all thy mind: and thy neighbor as thyself."

Jesus said to him: "Thou hast answered right: this do and thou shalt live."

But he, willing to justify himself, said to Jesus: "And who is my neighbor?"

And then Jesus told the inimitable story of the man who went down from Jerusalem to Jericho and fell among thieves, who robbed him and stripped him and left him half dead.

He told how first a priest and then a Levite saw the unfortunate man, but passed by on the other side. But a certain Samaritan—one of the race despised and hated by all good Jews—came where he was. The Samaritan had compassion, bound up the man's wounds, set him on his own beast, took him to an inn, took care of him, paid the innkeeper to look after the man, and promised if he had



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And the sheep follow him: for they know his voice

John X: 4



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And set him on his own beast, and brought him to an inn

Luke X: 34

HAD NOT WHERE TO LAY HIS HEAD

to spend more than he gave him, that he would repay it when next he passed that way.

“Which now of these three,” asked Jesus, “was neighbor to him who fell among thieves?”

The lawyer had to say, “He that showed mercy on him.” Then Jesus said unto him, “Go thou and do likewise.”

On this journey also occurs the Lord’s teaching about prayer. He was praying in a certain place, and when He ceased, one of His disciples, awestruck and entranced with the evident reality of Jesus’ communion with His Father, exclaimed: “Lord, teach us to pray.”

And then Jesus gave them that form of words which we call “The Lord’s Prayer,” and told them by impressive illustrations how God, our Father, is more ready to give His Holy Spirit to them that ask than earthly parents are to give good things to their children.

The journey through Perea brought Jesus to Jerusalem at the time of the Feast of Dedication. His way led through Bethany. There Jesus lodged with a family composed of three persons: Martha, evidently the mistress of the house; her younger sister Mary, and a brother also younger than Martha, named Lazarus. How Jesus became acquainted with this household is not disclosed. Perhaps He now met them for the first time. They were

THE PICTORIAL LIFE OF CHRIST

evidently people of wealth and high social position. It was considered meritorious for such people to receive distinguished rabbis, and it was as a rabbi—a teacher come from God—that Jesus was looked upon by very many. It is said that “Martha received Him into her house.” But if He came there unknown, He left them bound to Him by ties that could never be broken.

It was Mary who first fell under the spell of the presence of Jesus. She sat at His feet and heard His words so intently that Martha, cumbered with household duties, came to Him and said, “Lord, dost Thou not care that my sister hath left me to serve alone? Bid her therefore that she help me.”

And Jesus calmly answered, “Martha, Martha, thou art careful and troubled about *many* things: but *one* thing is needful, and Mary hath chosen that good part which shall not be taken away from her.”

Jesus had gone to the Feast of Tabernacles, two months before, in secret. To this Feast of Dedication He went openly, in His character of Christ.

There was an attempt, more decided than any previous one, to take His life. He therefore escaped from Jerusalem and went to the region beyond Jordan.

The great parables recorded in the fourteenth, fifteenth and sixteenth chapters of St. Luke’s Gospel doubtless



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Our Father which art in heaven

Matthew VI: 9

THE PICTORIAL LIFE OF CHRIST

two days. They found that Lazarus had lain in the tomb four days already. They found, also, many Jerusalem Jews of the ruling class, who had come to Martha and Mary to comfort them concerning their brother. As soon as she heard that Jesus was coming, Martha went and met Him; but Mary sat still in the house. Martha's greeting shows the noble faith that had grown up in her soul. She said, "Lord, if Thou hadst been here, my brother had not died; but I know that even now, whatsoever Thou wilt ask of God, God will give it Thee."

Jesus saith unto her, "Thy brother shall rise again."

Martha saith unto Him, "I know that he shall rise again in the resurrection, at the last day."

Jesus saith unto her, "I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me shall never die. Believest thou this?"

She saith unto Him, "Yea, Lord, I believe that Thou art the Christ, the Son of God which should come into the world."

And when she had said this she went and called Mary, her sister, secretly, saying, "The Master is come, and calleth for thee."

Mary arose quickly and came to Him. And the Jews who were with her, when they saw her rise and go out



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There was a certain beggar named Lazarus, which was laid at his gate, full
of sores

Luke XVI: 20



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And her daughter was made whole from that very hour

Matthew XV: 28

HAD NOT WHERE TO LAY HIS HEAD

hastily, followed her, saying, “She goeth to the grave, to weep there.”

Then, when Mary was come where Jesus was, and saw Him, she fell down at His feet, saying, “Lord, if Thou hadst been here, my brother had not died.”

When Jesus saw her weeping, and the Jews also weeping with her, He groaned in His spirit and was troubled. And He said, “Where have ye laid him?”

They said unto Him, “Lord, come and see.”

Jesus wept. Then said the Jews, “Behold how He loved him.”

And some of them began to wonder whether He who had healed the man who was born blind could not have healed Lazarus if only He had arrived in time.

But now they have come to the tomb. Doubtless it was the family sepulchre, a rock-cut cave, its door closed by a stone slab. Jesus said, “Take ye away the stone!”

Martha is horrified. She reminds Him that corruption has begun.

Jesus saith unto her, “Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?”

Then they took away the stone from the place where the dead was laid; and Jesus, after lifting up a prayer to His Father, a prayer not of petition but of thanksgiving, said with a loud voice, “Lazarus, come forth!”

THE PICTORIAL LIFE OF CHRIST

And he that was dead came forth, bound hand and foot with grave-clothes.

Jesus said unto them, “Loose him and let him go.”

It is said that many of the Jews who saw what Jesus did at Lazarus’ tomb believed in Him; but others went and reported the amazing miracle to the rulers.

Hitherto, no formal sentence had been pronounced against Jesus; but now the Council assembled, and at the recommendation of Caiaphas, the High Priest, His death was determined upon.

Jesus, therefore, walked no more openly among the Jews, but went to a place called Ephraim, near the wilderness.



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Jesus saith unto them, Loose him, and let him go

John XI: 44



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And they lifted up their voices, and said, Jesus, Master, have mercy on us

Luke XVII: 13

THE LAST JOURNEY

THE time drew near when the Christ must be manifested. The Feast of the Passover was at hand, and Jesus set forth upon His last journey to Jerusalem. The disciples followed Him, amazed and in fear. Instead of taking the direct road, He bent His steps toward the fords of the Jordan, near Jericho, where He would meet the throng of pilgrims coming from Galilee. As He passed through a certain village, ten lepers met Him. They stood afar off, as the law required, but they lifted up their voices and cried, "Jesus, Master, have mercy on us!"

When He saw them He said, "Go show yourselves to the priests."

That is to say, obey the law, which requires a cleansed leper to present himself before the priest for inspection. They heeded the Lord's word, and, as they went, they were cleansed! In obedience to the Lord's unspoken command the disease left them.

But one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell

THE PICTORIAL LIFE OF CHRIST

down at Jesus' feet, giving Him thanks. He was a Samaritan.

And Jesus said, "Were there not ten cleansed? But where are the nine? There hath not returned to give glory to God but this stranger."

And He said to him, "Arise; go thy way; thy faith hath made thee whole."

The Samaritan had found not only release from a living death in his body, but cleansing and new life in his soul.

It was probably during this journey that Jesus spoke the parable of the Pharisee and the Publican—or was it not more than a parable, the story of an actual occurrence which He Himself may have witnessed?

The two men go up into the Temple to pray. They enter together, but once within, they separate. The Pharisee goes into the court of Israel, close to the Sanctuary, and, standing there, with unabashed countenance, he thanks God that he is not as other men, or even as this Publican. But the Publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me, a sinner!"

Jesus says, "I tell you this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."



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God, I thank thee, that I am not as other men are

Luke XVIII: 11



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Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God

Mark X: 14

THE LAST JOURNEY

It was also in the course of this journey that Jesus blessed the little children. In a village through which He was passing, while He stopped to rest they brought young children to Him that He should touch them. And His disciples rebuked those who brought them. But when Jesus saw it He was much displeased, and said unto them, "Suffer the little children to come unto Me, and forbid them not; for of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."

And He took them up in His arms, put His hands upon them and blessed them.

Surely these words of Jesus, and His loving act, receive new and deeper meaning when we remember that He was on His road toward His final sacrifice!

When Jesus reached Jericho, in the Jordan valley, He must have encountered the stream of Passover pilgrims who had come from Galilee and beyond. A crowd of them and of the townspeople filled the street as He passed through. A man named Zaccheus, chief among the publicans, and rich, sought to see Jesus, but could not because of the crowd, for Zaccheus was little of stature. And he ran before, and climbed up into a sycamore tree to see Him, for He was to pass that way. And when Jesus came to the place He looked up and saw him, and said unto

THE PICTORIAL LIFE OF CHRIST

him, “Zaccheus, make haste and come down, for to-day I must abide at thy house.”

And he made haste and came down, and received Him joyfully. And when the people saw it they murmured, saying, “He—He who calls Himself the Christ—is gone to be guest with a man who is a sinner!”

But Zaccheus showed himself a truly repentant sinner. He stood before Jesus and said, “Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation I restore him fourfold.”

Zaccheus must have made himself a poor man by his gift and his restoration—the restoration which the law required of a thief! His repentance was thorough, and Jesus rejoiced over him, and said, “This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of Man is come to seek and to save that which is lost.”



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Zaccheus, make haste, and come down; for to-day I must abide at thy house

Luke XIX: 5



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And the multitudes . . . cried, saying, Hosanna to the Son of David

Matthew XXI: 9

THE LAST WEEK

ON Sunday morning of Passover week, the day after the Jewish Sabbath, a procession is seen winding down the slope of Olivet, on the road leading into the Holy City. Leading the procession is Jesus, sitting on an ass's colt. Out of the gates of Jerusalem pours another stream of people. They hastily break off branches from the palm trees in the valley as they pass; they mount the slope, bent on meeting Jesus. Soon the two throngs, that which is following Him and the other which is meeting Him, unite with joyful shouts. They wave the palm branches before Him or strew them at His feet. Some spread their garments in His way, after the Eastern fashion in the progress of a king. Then, with sudden impulse, all the multitude break into song, and chant the great Hallel from the eighteenth Psalm, saying, "Hosanna to the Son of David! Blessed is the King that cometh in the name of the Lord! Hosanna in the highest!"

Never had Jesus entered Jerusalem after this fashion before. What did He mean by it? He meant just what it all implied. He was fulfilling the prophecies in the sixty-third chapter of Isaiah and the ninth chapter of

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Zechariah. He began this last journey to Jerusalem by sending the seventy before Him, with the purpose of avowing His Christhood. Jerusalem had been unsafe for Him before, and now it is to certain death that He goes as He enters it; but He cannot turn back. He must, if He is true to His mission, proclaim Himself Israel's King. That is what He is now doing.

The disciples scarcely understood it at the time, but His enemies understood it. There were Pharisees mingling with the multitude. Powerless to stop the demonstration in any other way, they appeal to Jesus Himself. They say to Him, "Master, rebuke Thy disciples!"

And He answered and said to them, "I tell you that if these should hold their peace the stones would immediately cry out!"

Yes, He is King! Israel may reject Him, but they must reject the King, and not the simple prophet of Nazareth.

So He entered the Holy City. He went at once into the Temple. There the children took up the cry of "Hosanna to the Son of David." The chief priests and scribes, in anger, ask Him, "Hearest Thou what these say?" And He answered, "Yea; have ye never read out of the mouths of babes and sucklings thou hast perfected praise?"



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Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's

Matthew XXII: 21



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Lord, dost thou wash my feet

John XIII: 6

THE LAST WEEK

When evening came, Jesus and His disciples quietly returned to Bethany, which was only about a mile and a half from the city. He appears to have lodged there, doubtless at the house of Martha and Mary and Lazarus, during the greater part of the week.

In the morning He returned to the city. He went into the Temple, now crowded with worshippers. The old abuses of the Temple market had been revived. Once more He cleansed the Court of the Gentiles, saying, "My house shall be called a house of prayer for all the nations, but ye have made it a den of thieves!"

How could He do such things with impunity, there, in the very stronghold of the priests who had resolved upon His death? He could do it because the people, the multitude of Passover pilgrims, many of them from Galilee, were, for the moment, with Him; and the priests dared not risk a tumult by opposing them.

Frowning down upon the Temple stood the grim tower of Antonia, which at Passover time always held an augmented garrison of Roman legionaries, ready to sally forth and inflict bloody punishment at any sign of a riot. While the pilgrim host swarmed enthusiastically about Jesus it was not safe to harm Him.

But as the days went by, and Jesus spent His time teaching spiritual truth in the Temple porches, the zeal

THE PICTORIAL LIFE OF CHRIST

of the multitude cooled, just as it had cooled after the Miracle of the Loaves.

Scribes and priests now attempted cautiously to undermine His influence with subtle questions. One of these was about the Roman tribute. A mixed deputation of Pharisees and Herodians came to Him, saying, "Master, we know that Thou art true and teachest the way of God in truth; neither carest Thou for any man; for Thou regardest not the person of men. Tell us, therefore, what thinkest Thou? Is it lawful to give tribute unto Cæsar or not?"

A more ensnaring question could scarce have been devised.

The people hated the tribute, and they would turn against Jesus if He advised its payment. But the Roman authorities would instantly arrest any one suspected of counseling non-payment.

Jesus perceived their hypocrisy. He said, "Why tempt ye Me? Show Me the tribute money."

And they brought Him a denarius. As one of the young men held it out to Him He said unto them, "Whose is this image and superscription?"

They say unto Him, "Cæsar's."

Then saith He to them, "Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

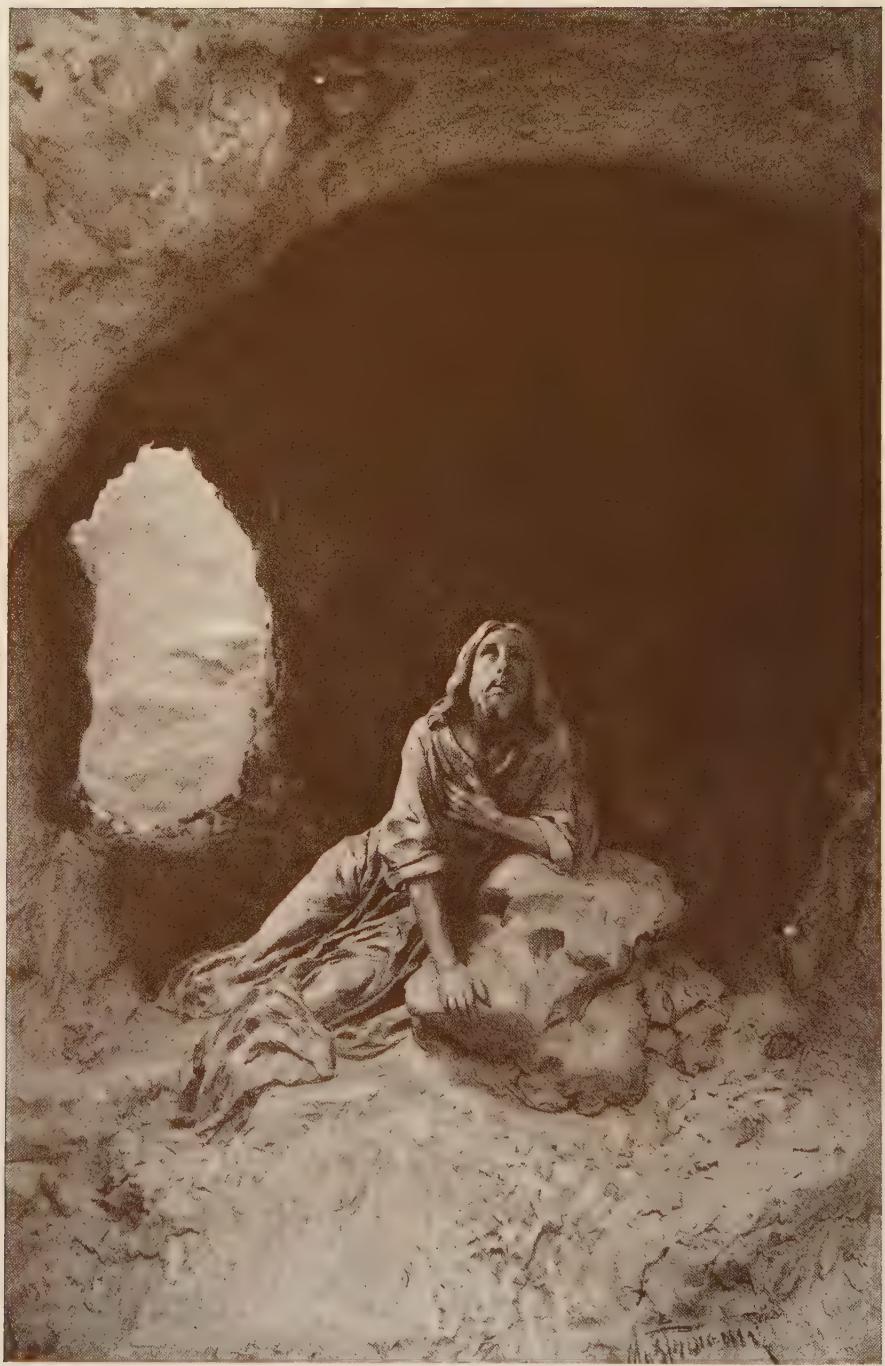


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This cup is the new testament in my blood, which is shed for you

Luke XXII: 20



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Nevertheless, not my will, but thine, be done

Luke XXII: 42



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And forthwith he came to Jesus, and said, Hail, Master; and kissed him

Matthew XXVI: 49



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Then came they, and laid hands on Jesus, and took him

Matthew XXVI: 50

THE LAST WEEK

They heard His words; they knew they were foiled.
In angry astonishment, they turned and left Him.

Other questions He answered by forceful parables like that of the Lord of the Vineyard. The tone of the teaching of Jesus during this last week is stern and solemn, like that of a mighty Lord and Judge. It ends with terrible invective against the Scribes and Pharisees, and with the prediction, to His disciples, of the destruction of the Holy City and of His own Second Coming.

On the day before the Passover, Jesus prepared to celebrate the feast with His disciples. He sent two of them into the city, telling them that a man bearing a pitcher of water would meet them. They were to ask him, "Where is the guest chamber"—a poor room on the ground floor—"where I may eat the Passover with My disciples?" They were told that "He will show you a large upper room furnished and prepared." And there they were to make ready for the Passover. Doubtless the man bearing the pitcher of water was a friend of Jesus. The manner of identifying him had probably been arranged so that Judas, who the Lord knew was plotting to betray Him, should not know beforehand where they were to meet.

The evening came. Jesus and the twelve gathered in the Upper Room. There were no servants present; but Jesus made Himself the servant. He arose, laid aside His

THE PICTORIAL LIFE OF CHRIST

garments, took a towel and girded Himself, and began, according to the Eastern custom, to wash the disciples' feet, and to wipe them with the towel wherewith He was girded.

When He came to Simon Peter, Peter said to Him, "Lord, dost thou wash my feet?"

Jesus said to him, "What I do thou knowest not now, but thou shalt know hereafter."

Peter said to Him, "Thou shalt never wash my feet!"

Jesus said, "If I wash thee not thou hast no part with Me."

Peter saith to Him, "Lord, not my feet only, but my hands and my head!"

But Jesus answered, "He that is washed needeth not save to wash his feet, but is clean every whit. And ye are clean, but not all." For He knew who should betray Him.

So after He had washed their feet, and taken His garments and had sat down again, He said to them: "Know ye not what I have done to you? Ye call Me Master and Lord; and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet: for I have given you an example that ye should do as I have done to you. Verily I say unto you: the servant is not greater than



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I adjure thee by the living God, that thou tell us whether thou be the Christ

Matthew XXVI: 63



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Then began he to curse and to swear, saying, I know not the man

Matthew XXVI: 74

THE LAST WEEK

his lord; neither He that is sent greater than He that sent Him. If ye know these things, happy are ye if ye do them."

Then He said to them: "With desire have I desired to eat this passover with you before I suffer: for I say unto you that I will not any more eat thereof until it be fulfilled in the Kingdom of God."

Then He took bread, and gave thanks and brake it, and gave it to them, saying: "This is My body which is given for you. This do in remembrance of Me." Then, in a voice filled with emotion, He added, "But behold the hand of him that betrayeth Me is with Me on the table."

And they were exceeding sorrowful, and began every one to say to Him, "Lord, is it I?"

He answered: "He that dippeth with Me in the dish, the same shall betray Me. The Son of Man goeth, as it is written of Him; but woe unto that man by whom the Son of Man is betrayed. Good were it for that man if he had never been born!"

Then Judas, which betrayed Him, said, "Master, is it I?"

Jesus said unto him, "Thou hast said."

And Judas went out into the night. Then, after supper, Jesus took the cup and gave thanks, and gave it to them, saying: "Drink ye all of it. For this is My blood

THE PICTORIAL LIFE OF CHRIST

of the New Testament, which is shed for many, for the remission of sins."

When they had chanted the Hallel, with which the passion supper ended, it was long after midnight. They went out into the slopes of the Mount of Olives. They came to a place which was called "Gethsemane," where there was a garden.

Jesus said to His disciples: "Sit ye here while I go and pray yonder." He took with Him Peter and James and John, and began to be sorrowful and sore troubled.

He said to the three: "My soul is exceeding sorrowful even unto death. Tarry ye here and watch!" Then He entered the deepest shade of the olive trees, and fell to the ground and prayed, saying: "O My Father, if it be possible, let this cup pass from Me. Nevertheless, not My will but Thine be done."

And there appeared an angel unto Him from heaven, strengthening Him. And being in an agony, He prayed more earnestly; and His sweat was, as it were, great drops of blood falling down to the ground.

Then He came out to the disciples and found them sleeping. The excitement and exhaustion of the night had been too much for them.

He said to Peter: "What! Could ye not watch with Me one hour? Watch and pray that ye enter not into



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They led him away, and delivered him to Pontius Pilate

Matthew XXVII: 2

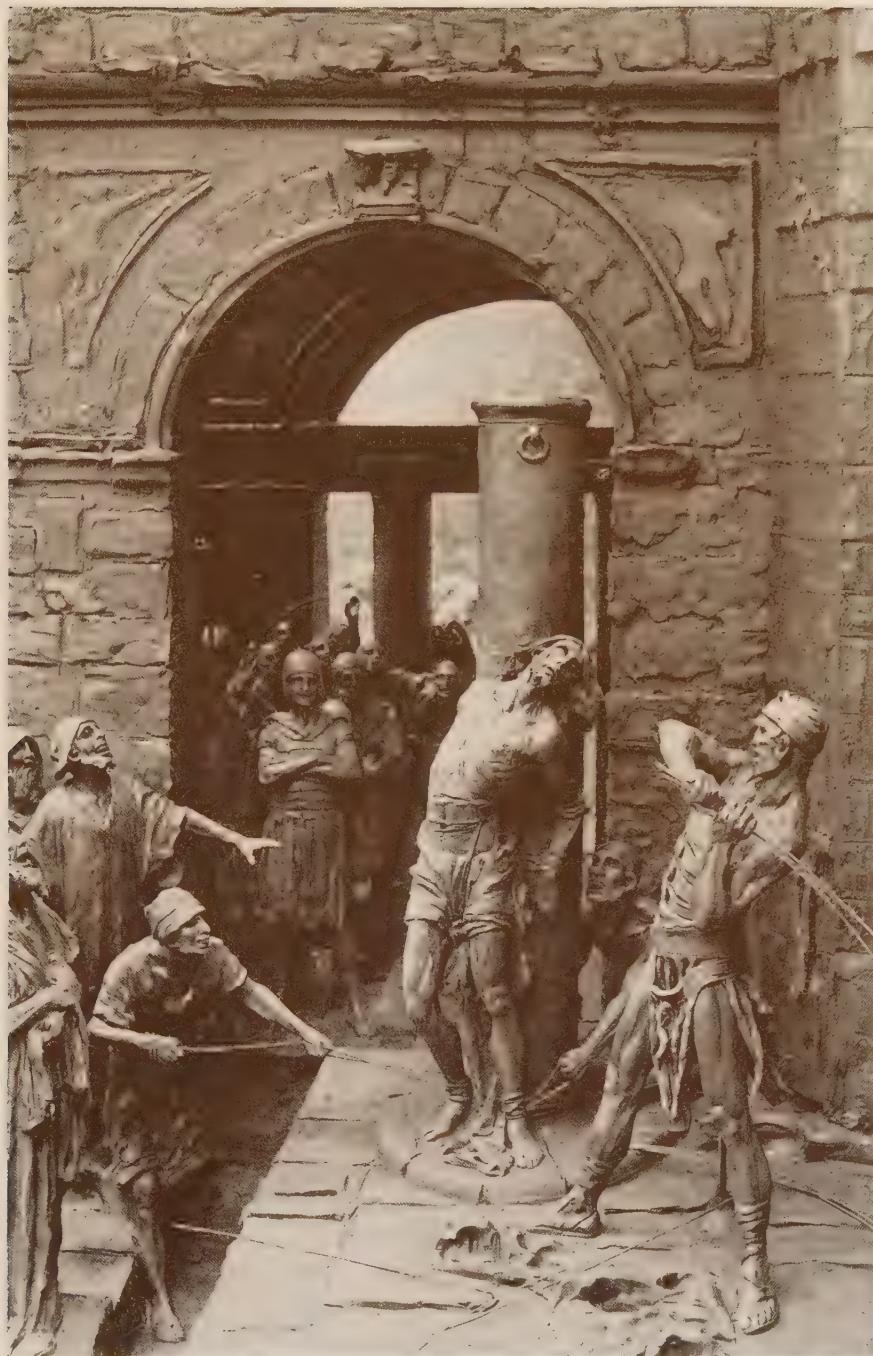


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Art thou the King of the Jews

John XVIII: 33



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And they . . . took the reed, and smote him on the head

Matthew XXVII: 30



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And the soldiers platted a crown of thorns, and put it on his head

John XIX: 2

THE LAST WEEK

temptation. The spirit indeed is willing but the flesh is weak."

Three times He returned to His agonized prayer. When for the last time He came out, He said to the disciples: "Sleep on and take your rest. The hour is come: behold the Son of Man is betrayed into the hands of sinners. Rise up, let us go: lo, he that betrayeth Me is at hand."

While He yet spake, Judas, one of the twelve, came, and with him a multitude, with swords and staves, from the chief priests and elders.

Now he that betrayed Him gave a sign, saying: "Whomsoever I shall kiss that same is He; hold Him fast."

And forthwith he came to Jesus and said, "Hail, Master!" and kissed Him.

But Jesus said to him, "Judas! betrayest thou the Son of Man with a kiss?"

Then they came and laid hands on Jesus and took Him.

There was a show of resistance on the part of the disciples. Swords were drawn, and a few feeble blows struck; but Jesus rebuked His followers. He made them put up their swords. He said, "The cup which My Father hath given Me, shall I not drink it?"

All hesitation had been left behind, in Gethsemane.

THE PICTORIAL LIFE OF CHRIST

From this time on, until the end, the bearing of Jesus was sublime in its calmness and courage.

They led Him first to the palace of the High Priest, Caiaphas. The Council had been hastily—it would seem illegally—convened. In the small hours before dawn they arraigned Jesus. The High Priest questioned Him about His doctrine.

Jesus answered: “I spake openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort, and in secret have I said nothing. Why do you question Me?”

They tried then to trump up charges against Him by means of false witnesses or informers. One of these creatures brought up the saying of Jesus about destroying the temple and building it again in three days; and when this last worthless witness had spoken the High Priest gravely arose and demanded what Jesus had to say against this frivolous charge.

But He, with calm dignity, held His peace.

Then the priest said to Him: “I charge Thee by the living God that Thou tell me whether Thou be the Christ, the Son of God?”

And Jesus said: “I am: and ye shall see the Son of Man sitting on the right hand of power and coming in the clouds of heaven!”



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And Pilate saith unto them, Behold the man!

John XIX: 5



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Pilate . . . took water, and washed his hands before the multitude, saying,
I am innocent of the blood of this just person

Matthew XXVII: 24



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And Pilate gave sentence that it should be as they required

Luke XXIII: 24



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And he bearing his cross went forth into a place called the place of a skull

John XIX: 17

THE LAST WEEK

Then the High Priest rent his clothes and said: “What need have we of any further witnesses? Ye have heard the blasphemy. What think ye?”

They answered, “He is guilty of death!”

The palace of the High Priest opened upon a courtyard from which the Council Chamber was visible. Early in the proceedings, Peter, who had so loudly protested that he would never deny his Lord, had gained admittance into this courtyard. A few servants and attendants were gathered about a charcoal fire in a brazier, for the air was chilly in the small hours before dawn. Peter, with assumed confidence, sat down amid the group about the fire. In the face of the awful Judgment Hall, and in his loneliness among strangers, Peter’s courage began to ooze away. One of the maids, when she saw him, said mockingly: “And thou also wast with Jesus of Nazareth!”

But he denied, saying, “Woman, I know Him not.”

After a little while another saw him, and said, “Thou also art one of them.”

And Peter said, “Man, I am not.”

And a little after, they that stood by said again to Peter, “Surely thou art one of them; for thou art a Galilean, and thy speech betrayeth thee.”

He began to curse and to swear, saying, “I know not the man.”

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And immediately the cock crew.

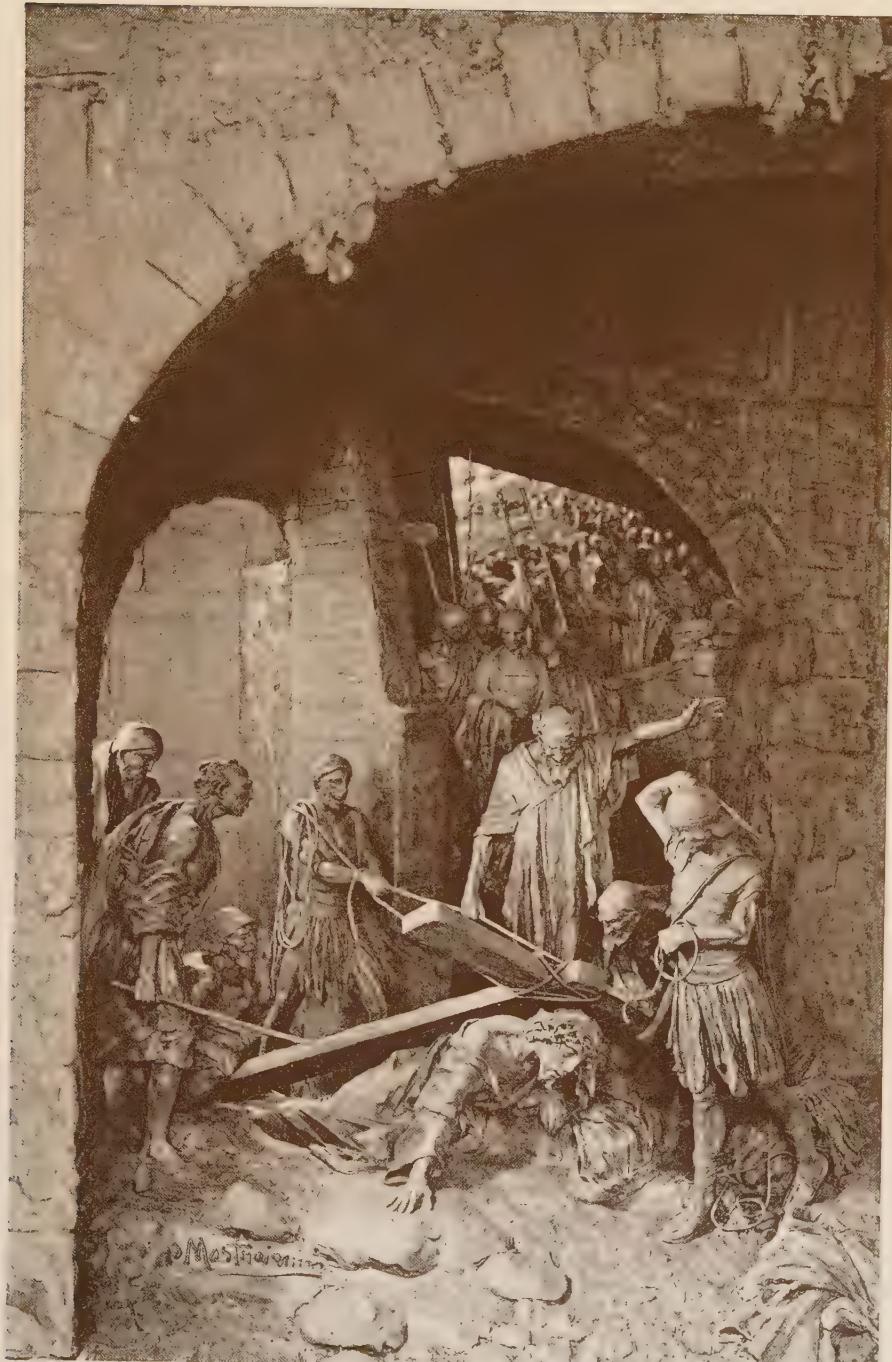
Then, from the Judgment Hall, the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how He had said to him, “Before the cock crow thou shalt deny Me thrice.”

And Peter went out and wept bitterly.

When morning was come, the chief priests and elders took counsel how they might put Jesus to death. Their right to inflict the death penalty had been taken from them by the Roman government. They therefore bound Jesus and led Him to Pontius Pilate, the Roman Procurator. They had condemned Jesus for blasphemy. They well knew that Pilate would listen to no such charge; they therefore brought a different accusation, saying: “We found this fellow perverting the nation and forbidding to give tribute to Cæsar, saying that He Himself is Christ, a king.”

All the way through the remarkable proceedings there is on Pilate’s part an evident unwillingness to condemn Jesus. Pilate despised the Jews; he distrusted their rulers; he saw through the hypocrisy and the malignancy of their charge against Jesus. Moreover, the presence of Jesus awed him in a strange manner. He tried in every way to evade responsibility for Him.

When he heard that Jesus was a Galilean, belonging to Herod’s jurisdiction, he sent Him to Herod, who at



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And there followed him a great company of people

Luke XXIII: 27



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They found a man of Cyrene, Simon by name: him they compelled to bear his cross

Matthew XXVII: 32

THE LAST WEEK

that time was in Jerusalem. Herod, who hoped to have his curiosity satisfied by seeing Jesus work some miracle, questioned Him in many words, to which Jesus made no answer. Herod, after his soldiers had mocked Jesus, sent Him back to Pilate. Pilate then remembered the custom of releasing a prisoner at the feast. There was a prisoner named Barabbas, under sentence for murder in an insurrection. Pilate proposed to release Jesus in his stead. But the Jerusalem rabble, incited by the priests, shouted: "Not this man, but Barabbas!"

Pilate said, "What shall I do with Jesus who is called the Christ?"

And now the ominous cry is heard, "Crucify Him! Crucify Him!"

Then Pilate tried to work upon the pity of the people. He had Jesus scourged with the bloody Roman whip into which pieces of bone were knotted. He allowed the rude soldiers of the guard to mock the prisoner. They put upon Him one of their red cloaks in semblance of a royal robe; they platted a crown of thorns, and thrust it upon His head. Then Pilate went forth and said to the assembled crowd, and the eager priests and elders: "Behold I bring Him forth to you, that ye may know that I find no fault in Him."

Then came Jesus forth, wearing the crown of thorns

THE PICTORIAL LIFE OF CHRIST

and the purple robe. And Pilate said unto them, "Behold the Man!"

But when the chief priests and officers saw Him no pity stirred their breasts. They cried:

"Crucify Him! Crucify Him!"

In angry scorn Pilate taunted them:

"Take ye Him and crucify Him!"

The Jews answered: "We have a law, and by our law He ought to die because He made Himself the Son of God."

When Pilate heard that saying he was the more afraid, and went again into the Judgment Hall and said to Jesus: "Whence art Thou?"

But Jesus gave him no answer.

He tried to intimidate Jesus. Turning to Him angrily, he asked: "Speakest Thou not to me? Knowest Thou not that I have power to crucify Thee and power to release Thee?"

Jesus calmly told Pilate that he had no power except what was given from above, and that those who delivered Him unto him were the greater sinners.

From thenceforth Pilate sought to release Him. But Pilate was a politician, and he was a coward. He held his office at the pleasure of the Emperor, and the Jewish rulers, with fiendish malignity, told him: "If thou let this



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Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children

Luke XXIII: 28



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And they parted his raiment, and cast lots

Luke XXIII: 34

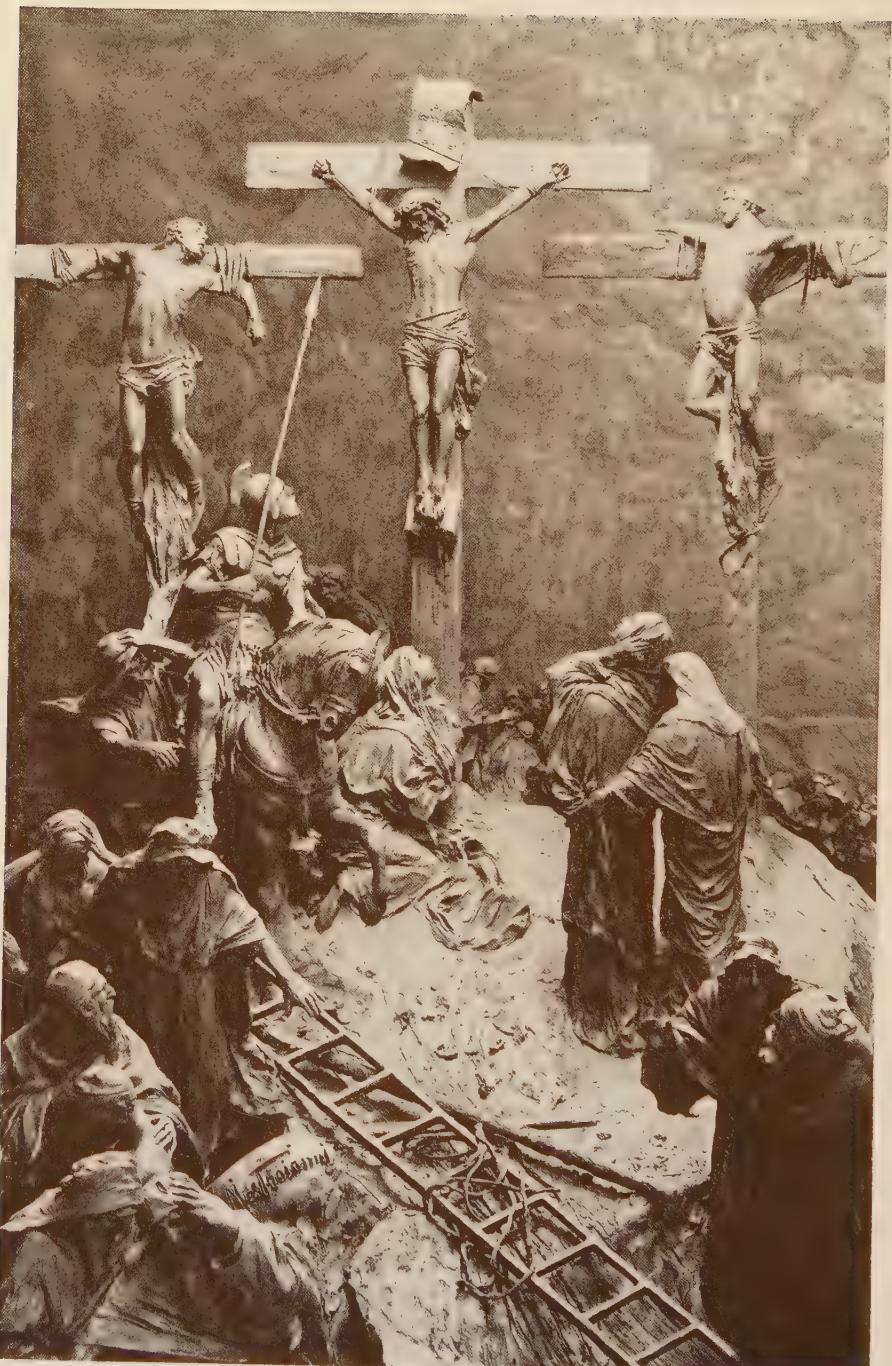


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And when they were come to the place which is called Calvary, there they crucified him

Luke XXIII: 33



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"It is finished"

John XIX: 30

THE LAST WEEK

man go thou art not Cæsar's friend. Whoever maketh himself a king speaketh against Cæsar."

It was a scarcely veiled threat to denounce Pilate to the Emperor. Place and power were dearer to him than justice. He yielded. But first he had water brought, and washed his hands before the multitude, as though he could thus wash out his cowardly sin. He said, "I am innocent of the blood of this just person; see ye to it."

They answered, "His blood be on us and on our children."

Then Jesus was scourged again and delivered to be crucified. And He, bearing His cross, went forth, doubtless through the narrow street that still exists in Jerusalem and is called the Via Dolorosa.

The cross was made of rough, heavy wood. Remembering all that Jesus had passed through, it is not to be wondered that even He, strong Son of Man, should sink under its burden.

But a man coming in from the country, a man whom the disciples afterward knew as Simon the Cyrenean, was passing by just then. The soldiers seized him, and compelled him to aid Jesus and to carry one end of the cross.

A great company of men and of women followed the sad procession to Calvary, and they wept and bewailed Him. But Jesus, turning unto them, said: "Daughters

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of Jerusalem, weep not for Me, but weep for yourselves and for your children—for if they do these things in the green tree, what shall be done in the dry?” Was He not thinking of the dreadful consequences of fanaticism which should ripen into the revolt that should result in the destruction of the Holy City?

They brought Jesus to a skull-shaped hill which is called Golgotha. There they stripped Him of His raiment and nailed Him to the cross. They raised the cross into its place.

Beside it are two other crosses, on which hang robbers condemned to death. He is numbered with the transgressors. But He is enthroned the King of Grief, the Bearer of the sins and sorrows of the world. The three dread hours pass away. Jesus, knowing that all things were now accomplished, that the Scriptures might be fulfilled, said, “I thirst!”

They filled a sponge with vinegar and put it upon hyssop and put it to His mouth. When Jesus therefore had received the vinegar He said, “It is finished!” and bowed His head and gave up the ghost.



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And he took it down, and wrapped it in linen, and laid it in a sepulchre

Luke XXIII: 53



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And, behold, . . . a man, Joseph . . . of Aramathea, . . . went unto Pilate,
and begged the body of Jesus

Luke XXIII: 50-52

THE BURIAL OF JESUS

JESUS found friends in His death who had feared to own Him while He lived. There was a rich man of Arimathea, named Joseph, apparently a member of the Sanhedrin. He had not consented to the counsel of the priests against Jesus. He was His disciple, though secretly. This man went boldly to Pilate and begged the body of Jesus. Pilate, doubtless willing to oblige a man so influential, granted his request. With Joseph went another secret disciple, Nicodemus, the same man who came to Jesus by night. He brought spices to anoint the body of the crucified Lord.

Reverently they took the mangled body down from the cross. They wrapped it in fine linen cloths with the spices. They bore it to the new tomb, cut out of the rock—a tomb in which no man had yet been laid, in a garden not far from the place where He was crucified. There they laid Jesus.

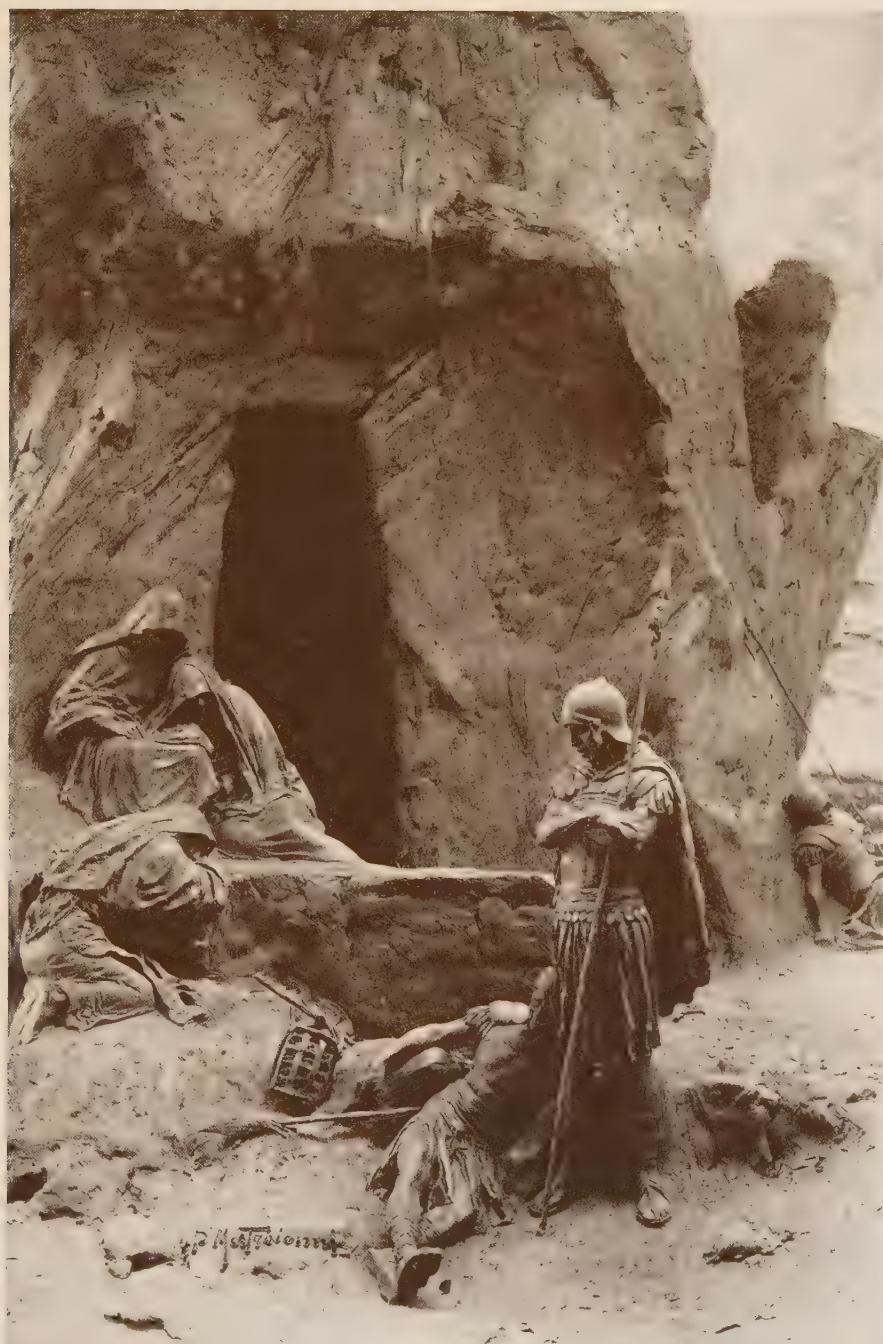
On the next day the chief priests and Pharisees came together to Pilate, and said: “Sir, we remember that that deceiver said while He was yet alive, ‘After three days

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I will rise again! Command, therefore, that the sepulchre be made sure until the third day, lest His disciples come by night and steal Him away and say to the people, ‘He is risen from the dead! ’ ”

Pilate angrily said unto them: “Ye have a watch. Go your way. Make it as sure as ye can.”

So they went and made the sepulchre sure, sealing the stone and setting a watch.

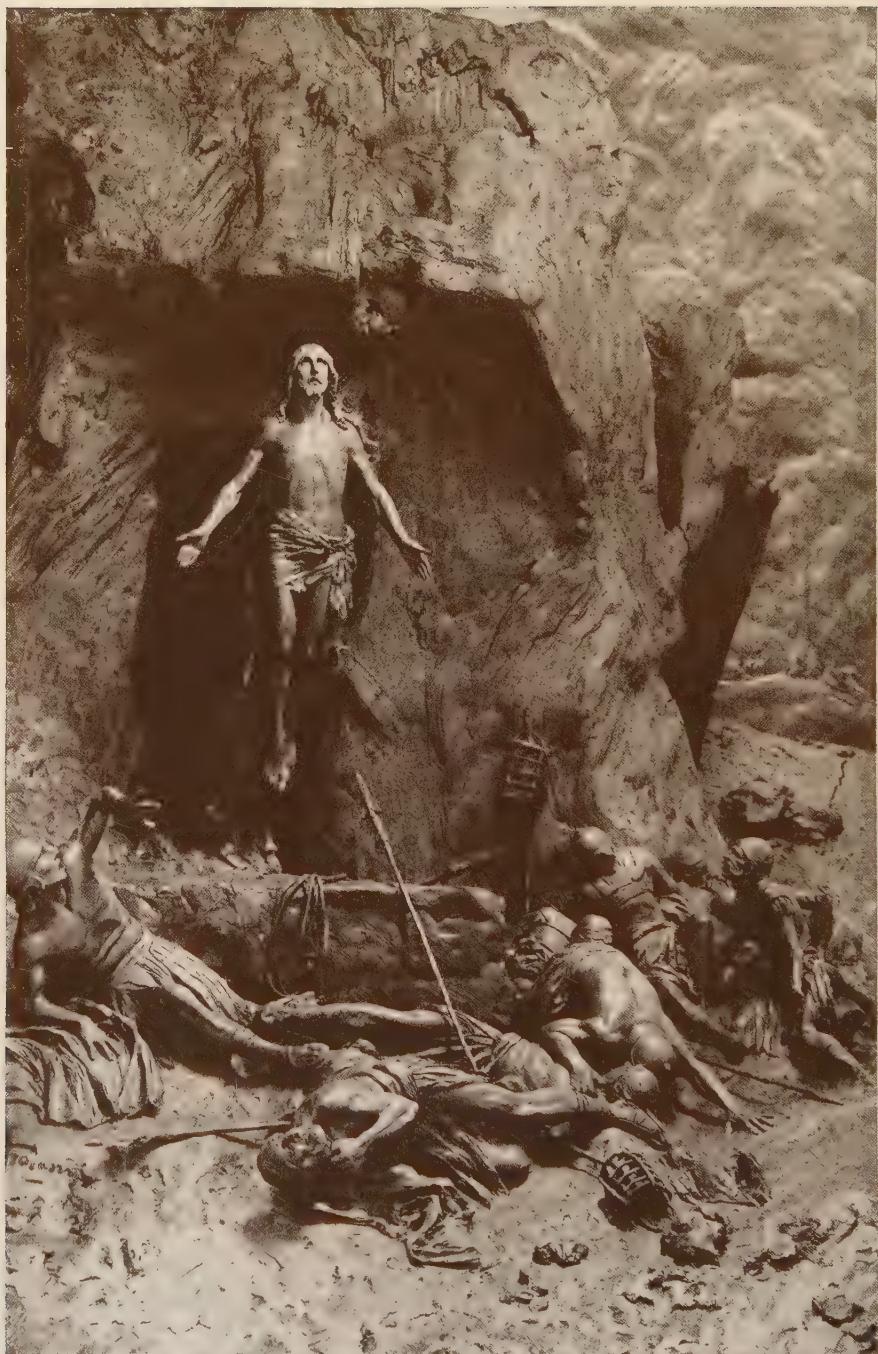


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And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre

Matthew XXVII: 61



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And for fear of him the keepers did shake, and became as dead men

Matthew XXVIII: 4

THE RESURRECTION

NO one saw Jesus arise. That mighty act of God's power was veiled from human eyes.

But there were many witnesses to the fact of His resurrection. The story given in the different gospels shows us the order of events. Two parties of women went forth early, as it began to dawn, on the first day of the week.

Mary Magdalen was the very first to reach the sepulchre. She only saw—probably from a distance—that the stone was rolled away from the door. Without waiting to know anything more, she ran, and came to Peter and to the other disciple whom Jesus loved (John), saying: “They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.”

The other women came a little later. They were bringing spices to anoint the body of Jesus. As they went along they said among themselves, “Who shall roll us away the stone?”

But when they drew near, and looked, behold, it was rolled away.

In a great earthquake the angel of the Lord had

THE PICTORIAL LIFE OF CHRIST

descended and rolled the stone from the door, and in fear of his countenance like the lightning, and his shining raiment, the guards fell to the earth and became as dead men. As the women approached the entrance to the rock-hewn tomb, the angel, still on guard, spoke to them.

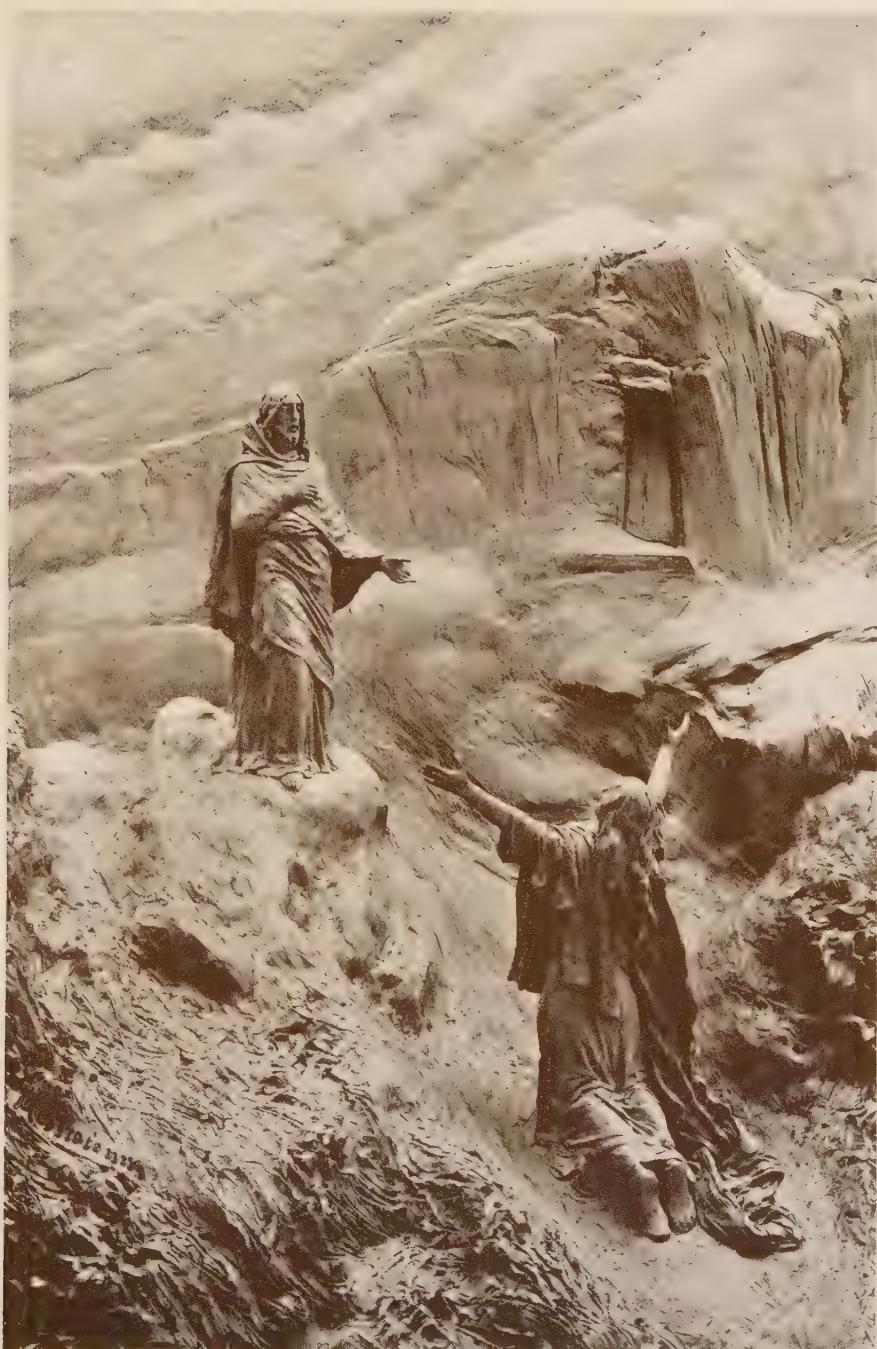
He said: “Fear not ye, for I know that ye seek Jesus who was crucified. He is not here, for He is risen as He said. Come, see the place where the Lord lay, and go tell His disciples and Peter that He is risen from the dead.”

They departed with haste on their errand. But meanwhile, Peter and the other disciple, already informed by Mary, came quickly by another way. They ran both together; but the other disciple—who was John, youngest of the twelve, a youth not more than twenty years of age—outran Peter, and came first to the sepulchre. And he, stooping down, saw the linen cloths lying; yet went he not in.

Peter came following, and went into the sepulchre, and saw not only the linen cloths but the napkin that was about the head of Jesus, not lying with the linen cloths but in a place by itself.

They then departed to their own house.

But Mary stood without, weeping. And as she wept she stooped down and looked into the sepulchre, and saw



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Jesus saith unto her, Mary. She turned herself, and said unto him, Rabboni

John XX: 16



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Ought not Christ to have suffered these things, and to enter into his glory

Luke XXIV: 26

THE RESURRECTION

two angels sitting, one at the head, and the other at the feet, where the body of Jesus had lain. And they said to her:

“Woman, why weepest thou?”

She saith to them: “Because they have taken away my Lord, and I know not where they have laid Him!”

And when she had said this—in the same impulsive way in which she at first ran from the sepulchre—she turned back, and saw Jesus standing, and knew not that it was the Lord.

Jesus said to her, “Woman, why weepest thou?”

She, supposing Him to have been the gardener, saith to Him: “Sir, if thou hast borne Him hence, tell me where thou hast laid Him, and I will take Him away.”

Jesus saith unto her, “Mary!”

She turned and saith to Him, “Rabboni!”

Jesus saith unto Her, “Touch Me not”—He saw that impulsive Mary was about to embrace His knees—“Touch Me not, for I am not yet ascended to My Father; but go to My brethren and say to them, I ascend unto My Father and your Father, and to My God and your God.”

On the same day two friends—disciples of Jesus—went to a village called Emmaus, not far from Jerusalem. And as they went they talked together of all the things that had happened. And as they talked, Jesus Himself drew

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near and went with them. But their eyes were holden that they should not see Him.

It is a marvelously beautiful story; beautiful in the manner of its telling and in its dramatic close.

Jesus made Himself their comrade from the first. They poured out to Him the grief of their blasted hopes. He opened the Scriptures to them, so that their hearts burned within them. They drew nigh to the village. He made as though He would have gone farther. But they constrained Him, saying, "Abide with us, for it is toward evening, and the day is far spent."

And He went in to tarry with them. And it came to pass as He sat at meat with them, He took bread and blessed it, and brake and gave to them.

And their eyes were opened, and they knew Him, and He vanished out of their sight. And they said one to another: "Did not our heart burn within us while He talked with us by the way, and while He opened the Scriptures to us?"

At once they arose and returned to Jerusalem, and found the eleven gathered together and them that were with them, saying, "The Lord is risen indeed and hath appeared unto Simon!"

And they told what things were done in the way and how He was known to them in breaking of bread.



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Jesus himself stood in the midst of them and saith . . . Peace be unto you

Luke XXIV: 36



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And Thomas answered and said unto him, My Lord and my God

JOHN XX: 28

THE RESURRECTION

It was now evening, and the eleven and other devoted friends of Jesus were assembled—doubtless in that Upper Room where the Last Supper had taken place. The doors were shut for fear of the Jews. Then came Jesus and stood in their midst, and said, “Peace be unto you!”

And when He had so said He showed them His hands and His side. Then were the disciples glad when they saw the Lord.

But Thomas, one of the twelve, was not with them when Jesus came. The other disciples, when they met him, said unto him, “We have seen the Lord!”

But he said unto them, “Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe.”

Thomas was not a skeptic. He was a true lover of his Lord. When, in the face of great danger, Jesus set out for Bethany, at the time of the death of Lazarus, Thomas had said, “Let us also go, that we may die with Him.”

But the dreadful events of the crucifixion had made Thomas despondent. He could not believe that his Lord, so cruelly done to death, had really risen.

A week passed away. Again the disciples were assembled in the room, with the doors shut fast. This time Thomas was with them.

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The Risen Christ comes as He came before. He greets them, saying, "Peace be unto you!" And then to Thomas He says, "Reach hither thy finger and behold My hands; and reach hither thy hand and thrust it into My side; and be not faithless but believing."

And Thomas, his doubts, his fears, his despondency all gone, answers Jesus in the noblest and truest confession that had yet been made. He exclaimed, "My Lord and my God!"



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While he blessed them, he was parted from them, and carried up into heaven

Luke XXIV: 51



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And they were all filled with the Holy Ghost, and began to speak with other tongues

Act II: 4

THE ASCENSION AND THE OUTPOURING OF THE SPIRIT

FORTY days passed away, and for the last time on earth Jesus and His disciples were assembled. They met upon Mount Olivet. While He was still with them in person the old hopes of an earthly kingdom would persist. It was expedient for them that He should go away. Thus only could they be made to understand that their Christ was heavenly and not earthly.

When they were together, the first question they asked was, "Lord, wilt Thou at this time restore again the kingdom to Israel?"

He said to them: "It is not for you to know the times or the seasons which the Father hath put in His own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth."

And when He had spoken these things, while they beheld He was taken up; and a cloud received Him out of their sight.

THE PICTORIAL LIFE OF CHRIST

They stood gazing at their ascending Lord, dumb with awe and wonder.

But behold two men stood by them in white apparel, who said: “Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus who is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven.”

From Olivet they returned to Jerusalem, according to the command of their ascended Lord, awaiting His gift of the Spirit. Their headquarters was “an Upper Room,” doubtless the Upper Room made sacred by the presence of Jesus at the Last Supper. There the eleven abode, and with them other devoted ones, among whom was Mary, the mother of Jesus, whom we see now for the last time in the Gospel history.

The day of Pentecost came. The disciples were all with one accord in one place—in the Upper Room.

Suddenly there came a sound from heaven as of a rushing, mighty wind that filled all the house.

And then appeared unto them cloven tongues, like as of fire, which sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.

Pentecost was fifty days after Passover. Many who had come to the great feast remained until after Pentecost.



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Peter, standing up with the eleven, lifted up his voice, and said unto them . . .

Act II: 14



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I heard a great voice of much people in heaven saying, Alleluia

Rev. XIX: 1

THE ASCENSION

Among them, it would seem, were those who, living too far away to come up to Jerusalem every year, made a prolonged stay when they did come.

What was happening at the house of the Upper Room was soon noised abroad, and a crowd of these pilgrims gathered. They were amazed when they heard these Galileans speak in their own tongues the wonderful works of God. They said, "What meaneth this?" Others, mocking, said, "These men are full of new wine."

Then Peter stood up. He told them that this was no drunkenness, but the fulfillment of the ancient prophecy of the outpouring of the Spirit of God. And he went on and preached Jesus. He boldly charged them with the guilt of the Lord's death, and as boldly declared Him the Risen Christ, the Prince and Saviour, and called upon them to repent and be baptized in the name of Jesus Christ, for the remission of their sins, so that they, too, might receive the Holy Spirit.

The effect of Peter's words, uttered in the power of the Spirit, was mighty. Three thousand were that day added to the company of believers in Jesus.

* * * * *

From that day onward through the centuries the Church of Christ has taken her warring way, contending for His Name and His Faith and His Righteousness.

THE PICTORIAL LIFE OF CHRIST

Her only effective power is that which was given at Pentecost: the power of the mighty Spirit of Jesus. His Cross is her banner, the Cross on which He bore the sins and sorrows of men for their salvation; her glory is in her Risen, Ascended, Living Lord.

She waits for the fulfillment of His promise that He will come again. Then the Church on earth shall, like Him, ascend and become the Church in heaven.

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